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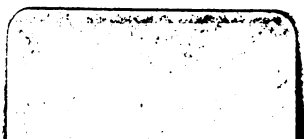
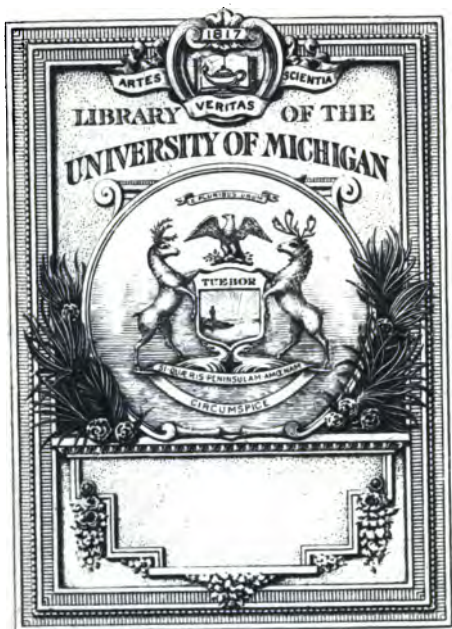
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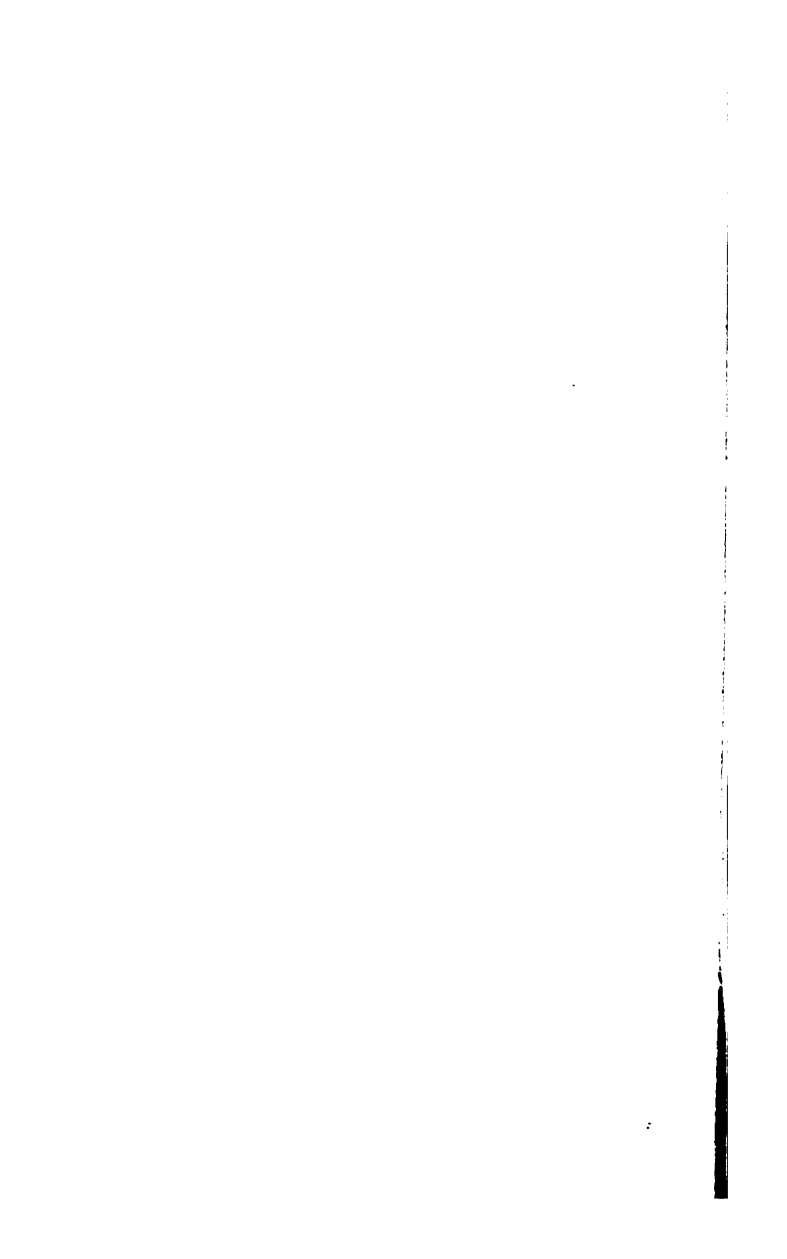
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THE
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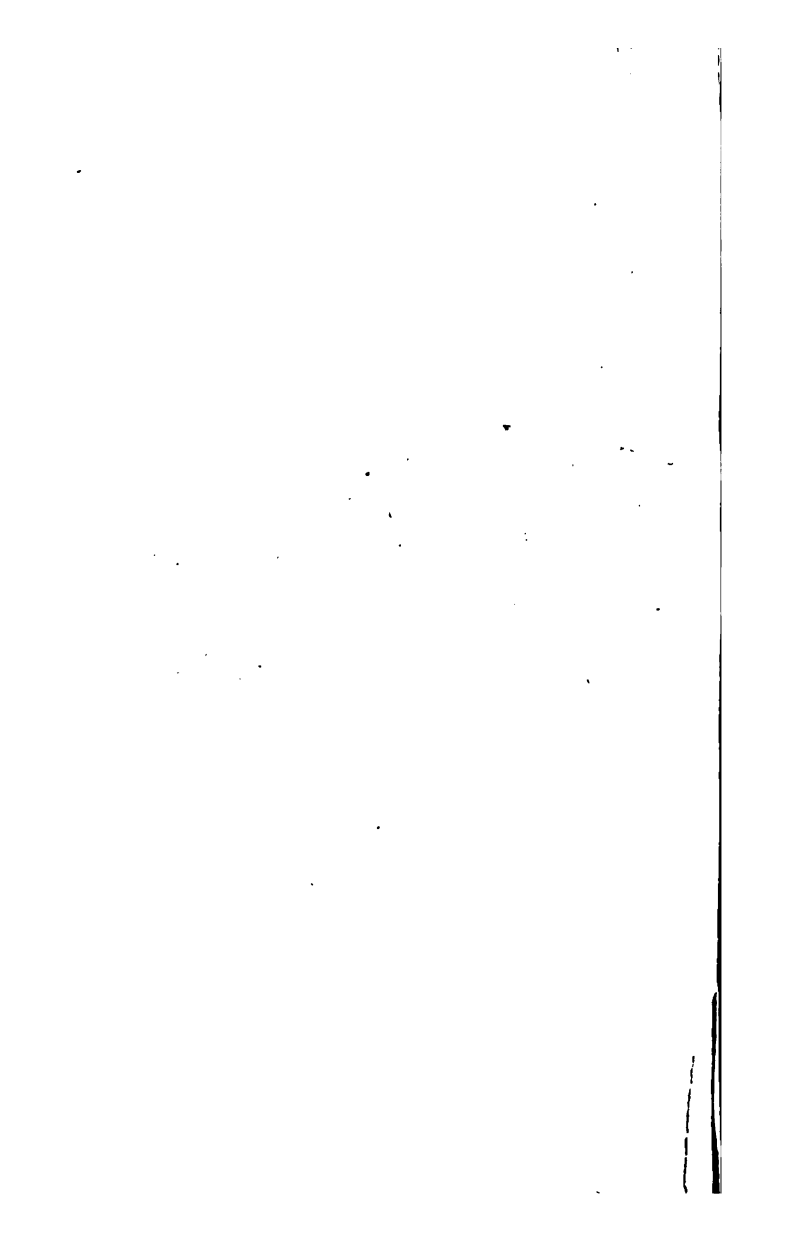
MARCUS AURELIUS
ANTONINUS.

VOLUME SECOND.

GLASGOW,

PRINTED BY ROBERT & ANDREW FOULIS,
PRINTERS TO THE UNIVERSITY.

M DCC XLIX.



THE
MEDITATIONS
OF THE EMPEROR
MARCUS AURELIUS
ANTONINUS.
BOOK VII.

I. **W**HAT is vice? 'tis what you
have often seen. have this
thought ready on all emergencies that
they are such things as you have of-
ten seen: you will find all things, ear-
lier or later, just the same. such mat-

ters as fill all histories of the ancient, or middle, or present ages: of such things, all cities and families are full. nothing is new. every thing is ordinary, and of short duration.

2. HOW can the grand maxims of life ever become dead in the soul, unless the opinions suitable to them be extinguished? and it is still in your power to revive and kindle again these true opinions. I can always have the sentiments I ought to have about such things; why, then, am I disturbed? what is external to my soul, is of no consequence to it. be thus persuaded, and you stand upright and firm. you may revive when you please. consider things again, as you have done formerly. this is reviving again.

3. THE vain solicitude about

shows, scenical representations, flocks and herds, skirmishing, little bones cast in for contention among little dogs, baits cast into a fish-pond, the toiling of ants, and their carrying of burdens, the fluttering of affrighted flies, the involuntary agitations of puppets by wires! we ought to persist amidst such things with good-nature, without storming at them; and be persuaded that such is the worth of each person, as is the value of the things he pursues.

4. IN conversation, we should give good heed to what is said; and in business, to what is done: in the former, that we may understand what is signified; and, in the latter, to what end it is referred.

5. Is my understanding sufficient

for this subject or not? if it is sufficient, I use it as an instrument given me by the universal Nature for this work: if it is not, I either give place in this work to those who can better execute it; unless it be some way incumbent as duty upon me; and, in that case, I execute it as well as I can, taking the aid of those, who, by directing my mind, can accomplish something seasonable and useful to the public. for whatever I do, whether by myself, or with the assistance of others, ought to be directed to that, alone, which is useful and suitable to the public.

6. How many of those, who were once much celebrated, are now delivered up to oblivion? and how many of those who sung the praises of

others, are now entirely gone!

7. Do not be ashamed to take assistance. your design should be to discharge your duty, as it is a soldier's to storm a breach in a wall. what if, because of your lameness, you cannot mount the works alone? you may do it with the assistance of others.

8. BE not disturbed about futurity: you shall come to encounter with future events, possessed of the same reason you now employ in your present affairs.

9. ALL things are linked with each other, and bound together with a sacred bond: scarce is there one thing quite foreign to another. they are all arranged together in their proper places, and jointly adorn the same world. there is one orderly graceful disposi-

tion of the whole. there is one God in the whole. there is one substance, one law, and one reason common to all intelligent beings; and one truth; as there must be one sort of perfection to all beings, who are of the same nature, and partake of the same rational power.

10. EVERY thing material shall soon vanish, and be swallowed up in the matter of the whole. every active principle shall soon be resumed into the intelligence and cause of the whole. and the memory of every thing shall soon be buried in eternity.

11. IN the rational being, the same conduct is agreeable to nature, and agreeable to reason.

12. EITHER shew yourself as one

OF M. ANTONINUS. B. VII. 257
always upright, or as one well corrected and amended.

13. AS the several members are in an organized body, such are all rational beings, tho' distant in place; since both are fitted for one joint operation. this thought will more deeply affect your heart, if you often speak to yourself thus, I am a member of that great rational body or system. if you merely call yourself a ' part of mankind, you do not yet love mankind from your heart, nor does the doing of good yet ultimately delight you, without further views. you only do good, as matter of duty and obligati-

1 Thus a stone may be called a part of a rude heap. a member refers to a regular whole, an organized body, in which the safety and	prosperity of each member depends on that of the whole, and the happiness of the whole requires that of each member.
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on, and not as doing, at the same time, the greatest good to yourself.

14. LET external things affect, as they please, the ¹ things which can be affected by them; let those complain of them which suffer by them. but if I can prevent any apprehension that the event is evil, I am not hurt. and it is in my power to prevent it.

15. LET any one do or say what he pleases, I must be a good man. just as if the gold, the emerald, or the purple were always saying, let men do or say what they please, I must continue an emerald, and retain my lustre.

16. IS not the governing part the sole cause of its own disturbance? does it not raise in itself its fears, its

¹ See, B. V. 19. and the note upon it.

sorrows, its desires? if any other thing can raise its fears or sorrows, let it do so. 'tis in its own power not to be moved by opinions about such incidents, let the despicable body take thought, if it can, for itself; lest it suffer any thing, and complain when it suffers. the ' soul which is terrified or dejected, or which is struck with imaginations or opinions about such things, would suffer nothing, if you would not give it up to such imaginations. the governing part is free from all indigence or dependence, if it do not make itself indigent. in like manner, it may be free from all disturbance and obstruction, if it do not disturb and obstruct itself.

17. To have good-fortune is to

have a good divinity governing our lot; or a good divinity, within, governing us. begone, then, imagination! go, by the Gods! as you came: for I have no more use for you. you came, according to the old custom: I am not angry with you; only, be gone.

18. DOES one dread a change? what can arise without changes? what is more acceptable or more usual to the nature of the whole? can you warm your bagnio, unless wood undergoes a change? can you be nourished, unless your food is changed? can any thing useful be accomplished without changes? do not you see, then, that your undergoing a change, too, may be equally necessary to the nature of the whole?

19. THROUGH the substance of

the universe, as through a torrent, flow all particular bodies; all, of the same nature; and fellow-workers with the whole; as the same members of our body co-operate with each other. how many a Chrysippus, and Socrates, and Epictetus, hath the course of ages swallowed up? let this thought occur to you, about every person, and event.

20. ABOUT this alone I am solicitous; that I may not do any thing unsuitable to the constitution of a man; or in another manner than it requires; or in a time not suitable.

21. THE time approaches when you shall forget all things, and be forgotten by all.

22. 'TIS the part of a man to

¹ love even those who offend him ; and this one may do, if he would consider that those who offend are our kindred by nature ; that they offend through ignorance, ² and unwillingly ; and that, in a little, both we and they must die : and especially, that they have done thee no damage ; for, they cannot make thy soul worse than it was before.

23. THE presiding Nature forms out of the universal substance, as out of wax, sometimes a colt ; and then, changing that again, out of its matter forms a tree ; and afterwards, a man ; and then, something different ; and each of these forms subsisted a little while. there can be nothing dismal

¹ Here the divine precept | such as injure us.
of loving our enemies, or | ² Luke, XXIII. 34.

in a chest's being taken asunder, as there was nothing dismal in it's being at first joined together.

24. A WRATHFUL countenance is exceedingly against nature. when the countenance is often thus deformed, its beauty dies, and cannot be revived again. by this very thing you may ' apprehend that it is against reason.

IF the sense of moral evil is gone, what reason could one have for desiring to live?

25. ALL things you behold, shall the Nature presiding in the universe change; and out of their substance make other things; and others, again,

1 See the like sentiment		' libidine aliqua, aut metu
in Cicero de offic. L. 1. c.		' commoti sunt; aut volup-
29. ' Licet ora ipsa cernere		' tate nimia gestiant, &c.
' iratorum, aut eorum qui		

out of theirs ; that the universe may be always new.

26. WHEN one has offended, or done any thing wrong; consider what opinion of his, about some good, or evil, hath led him into this misconduct. when you discover this, you will pity him; and neither be surprised, nor angry. perhaps, you yourself may imagine the same thing, or some such like thing, to be good. if you do not at all look upon such things as good or evil, you can easily be indulgent and gentle to those who are in a mistake.

27. Do not let your thoughts dwell upon what you want, so much, as, upon what you have. and consider the things you enjoy, which are dearest to you; how earnestly and anxi-

ously you would desire them, if you wanted them: and yet be on your guard; lest, by your delighting in the enjoyment of such things, you enure yourself to value them too much; so that if you should lose them, you would be much disturbed.

28. WIND thyself up within thyself. the rational governing part has this natural power, that it ' can fully satisfy itself, in acting justly; and, by doing so, enjoying tranquillity.

29. BLOT out all imaginations. stop the brutal impulses of the passions. circumscribe the present time; and apprehend well the nature of every thing which happens, either to yourself, or to others. distinguish between the material and the active

principle. consider well the last hour. the fault another commits, there let it rest where the guilt resides.

30. APPLY your mind attentively to what is said in conversation; and enter deeply into what is done, and into those who do it.

31. REJOICE yourself with simplicity, modesty, and the thoughts of the indifference of all things between virtue and vice; love mankind; and be obedient to the Gods. says one.——
 ‘all things by certain laws.’¹ but what if all be elements and no more? ’tis sufficient that even in that case, all happens by an inevitable law; except² a very few things.

32. CONCERNING death. ’tis ei-

¹ The intention here is | these which the Stoics say,
 very doubtful. | are in our own power.

² He means probably

ther a dispersion, or atoms, a vanishing, an extinction, or a translation to another state.

33. CONCERNING pain. what is intolerable must soon carry us off. what is lasting is tolerable. the understanding can preserve a calm, by its opinions; and the governing part becomes no worse. the parts which suffer by pain, let them determine about it if they can.

34. CONCERNING glory. consider the understandings of those who confer praises, what they shun, and what they pursue. and, as heaps of sand are driven upon one another, the latter bury and hide the former: just so, in life, the former ages are presently buried by the ensuing.

1 B. V. 19. and B. II. 2.

35. THIS from ' Plato. to the man who has a true grandeur of soul, and a view of the whole of time, and of all substance; can human life appear a great matter? 'tis impossible, says he. can then such a one conceive death to be terrible? 'tis impossible.

36. 'TIS a saying of Antisthenes, 'tis truly royal to do good and be reproached.

37. 'TIS unworthy, that our countenance should be obedient to our soul, and change and compose itself as the soul directs, while yet the soul cannot conform and adorn itself, according to its own inclination.

38. ' VAIN is all anger at the external things;

' For they regard it nothing. —

39. 'GIVE joy to us, and to
th' immortal Gods.'

40. 'FOR life is, like the loaden'd
ear, cut down;

' And some must fall, and some un-
reap'd remain.'

41. 'ME and my children, if the
Gods neglect,

' It is for some good reason.'

42. 'FOR I keep right and justice
on my side.'

43. DO not sorrow along with
them, nor be inwardly moved.

44. 'TIS thus in Plato. 'I would
' give him this just answer. you are
' much mistaken, man, to think that
' a man of any worth makes much
' account between living and dying.
' ought he not to consider this alone,

‘ whether he acts justly or unjustly,
 ‘ the part of a good or of a bad man ?’

45. HE says again. ‘ In truth, O
 ‘ Athenians ! wheresoever one has
 ‘ placed himself by choice, judging it
 ‘ the fittest for him ; or ¹ wheresoever
 ‘ he is placed by his commander ;
 ‘ there, I think, he ought to stay at
 ‘ all hazards ; making no account of
 ‘ death ; or any other evil, but vice.’

46. AGAIN. ‘ But, pray, consi-
 ‘ der, whether what is truly noble
 ‘ and good, be not placed in some-
 ‘ thing else than preserving life ; or, in

<p>1 Of the same kind, is the following divine senti- ment of Epictetus ; Arrian, II. 16. ‘ For the future, O ‘ God ! use me as thou plea- ‘ sest, thy will is my will. ‘ I am equally ready for ‘ whatever thou orderest. I ‘ plead not against any thing ‘ which thou thinkest pro-</p>	<p>per. lead me whither soe- ver thou willest. cloath me in what dress thou willest. is it thy will I should be a magistrate, or a private man ; remain in my own country, or in exile ; be poor, or rich ? In all these will I vindicate thee before men.</p>
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‘ being preserved. nor is it so very desirable to one of a truly manly disposition to continue in life a long time; nor ought he to love it much. but, he should rather commit this to the will of God; assenting to the maxim of even our old women, that “no man can avoid his destiny,” and study how he shall pass, as virtuously as he can, the time destined for him.’

47. CONSIDER the course of the stars; as thinking that you revolve along with them; consider also, continually, the changes of the elements into each other. such extensive thoughts purge off the filth of this terrestrial life.

48. THIS is beautiful in Plato.
‘ When we consider human life, we

' should view, as from an high tower,
 ' all things terrestrial; such as herds,
 ' armies, men employed in agricul-
 ' ture, in marriages, divorces; births,
 ' deaths, the tumults of courts of Ju-
 ' stice, desolate lands, various barba-
 ' rous nations, feasts, wailings, mar-
 ' kets; a medley of all things, in a
 ' system adorned by contrarieties.'

49. CONSIDER things past; the
 revolutions of so many empires; and
 thence you may foresee what shall
 happen hereafter; for they shall be
 just of the same nature; nor can they
 break off the harmony or concert
 now begun. hence, 'tis much the same
 to view human life for forty or for a
 myriad of years; for, what further
 can you see?

50. ' TO earth returns whatever
sprung from earth.'

' But what's of heav'nly seed re-
mounts to heaven.'

Euripides intends by this, either the
disentangling again of the entangled
atoms, or some such dispersion of im-
mutable elements.

51. ' BY meats and drinks and
charms and magic-arts,

' Death's course they would divert,
and thus escape,

' The gale that blows from God
we must indure

' Toiling, but not repining——.'

52. HE is a better wrestler than
thou art; be it so. he is not more so-
cial and kind, nor more modest; nor
better prepared to meet the accidents

of life; nor more gentle toward the offences of his neighbours.

53. WHEREVER one can act according to that reason which is common to Gods and men, there, there's nothing terrible. where we can have the advantage or enjoyment of acting prosperously, according to the structure of our nature, there we should suspect no hurt.

54. IN all places and times, you may devoutly acquiesce and be satisfied with what befalls you, and have just dispositions toward your neighbours, and ' skillfully examine all ari-

t This examination of the images of fancy, so often mentioned by Antoninus, is one of the most excellent means for preserving purity of mind. vice first enters the soul, under the disguise of some apparent good, nay, under some colours of virtue; but, when the will is not suffered to give its consent to any of the propositions of fancy, until they are stripped of all disguise; and considered according to their own real value; the moral

sing imaginations; that none may insinuate themselves, till you thoroughly comprehend them.

55. DO NOT be prying into the souls of those around you, but look well into this, whither it is that nature leads you: the nature of the whole, by external events; and your own nature, by suggesting what part you should act. each one should act the part he is fitted for by his nature. other beings are fitted to be subservient to the rational; as all inferior beings are subordinated to the superior; and the rational are formed for each other. what the structure of human nature is chiefly adapted to, is a social communication of good; and, next

turpitude of bad actions	them; and thus preserve in-
must determine us to reject	nocence and integrity.

to this, is the command over all bodily appetites and passions. 'tis the proper work of the rational and intelligent power, to ¹ circumscribe itself, and to be unconquerable by the appetites and passions. for, both these are inferior faculties, common to the brutes. the intellectual part claims to itself this power over them, and not to be subjected to them; and that, very justly; as, by its own nature, fitted to command and employ all these lower powers. the third office pointed out by the constitution of the rational nature, is to guard against rash assent, and error. let the governing part retain these things, and go straight on in her course; and she has all her own good or perfection.

56. CONSIDER your life as now finished and past. what little surplus there is beyond expectation, spend it according to nature ¹.

57. LOVE and desire that alone which happens to you, and is destined by Providence for you; for, what can be more suitable ²?

1 It may be remembered here once for all, the life according to nature, in Antoninus, is taken in a very high sense: 'tis living up to that standard of purity and perfection, which every good man feels in his own breast: 'tis conforming our selves to the law of God written in the heart: 'tis endeavouring a compleat victory over the passions, and a total conformity to the image of God. a man must read Antoninus with little attention, who confounds this with the natural man's life, condemned by St. Paul.

the most perfect tranquillity of mind: for, a man who desires only what God destines him, can never be disappointed; since infinite power, wisdom, and goodness, must always accomplish its designs; and, as he loves all his works, every event ordered by him, must be really best for the whole, and for the individuals to which it happens: an intimate and permanent conviction of this, must be the best foundation for the practice of the maxim here recommended. see the citation from Epictet. in the note at 46.

2 The practice of this great maxim, would produce

58. UPON every accident, keep in view those to whom the like hath happened. they stormed at the event; thought it strange; and complained. but where are they now? they are gone for ever. why would you act the like part? leave those unnatural changes and commotions to those fickle men, who thus change, and are changed. be you intent upon this; how to make good use of such events. you may make an excellent use of them; they may be matter of virtuous action. only attend well to yourself, and resolve to be a good man in all your actions. and still remember, that the external things, a-

<p>1 Viz. of filial love, and submission to God, of manly fortitude and patience; of meekness and goodness toward these very men, who</p>	<p>are the causes of such external misfortunes. those who stormed and fretted at such accidents have not, by all their efforts, escaped them.</p>
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bout which your actions are employed, are indifferent.

59. LOOK inwards; ¹ within is the fountain of good; which is ever springing up, if you be always digging in it.

60. WE should study also a stability of body; free from loose incessant motion. for, as the soul displays itself by the countenance, in a wise and graceful air; so, it should in the whole body. but these things are to be observed without affectation.

61. THE art of life resembles more that of the wrestler, than of the

<p>¹ The author of this advice, had the best opportunities of trying all the happiness which can arise from external things, the dissipating pursuits of external things, stupify the nobler powers. by recollection we</p>	<p>find the dignity of our nature: the diviner powers are disentangled, and exert themselves in all worthy social affections of piety and humanity; and the soul has an inexpressible delight in them.</p>
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MEDITATIONS

... whether must ever
... stand firm
... unioned efforts

... often what sort of
... approbation you
... conscious they have
... become such
... not will you
... if you lose
... sentiment

... will says Pe
... of true
... the
... very vir-
... mem-
... science

... reflect,

that there is no moral turpitude in it; nor does it make the soul the worse, or destroy it; either as it is rational, or social. as to the far greater part of those pains we are subject to, the maxim of Epicurus may assist you, 'that it cannot both be intolerable and lasting:' especially, if you remember the narrow bounds within which it is confined; and do not add opinions to it. recollect this, too, that many other things fret us, which we do not repute of the same nature with pain, tho' they truly are: thus, drowsiness, when one would be lively; being too warm; and the want of a natural appetite. when you are fretted with any of these things, rouse your mind, by saying thus to yourself: What? do

you yield yourself as vanquished by pain?

65. ENTERTAIN NO such affection toward the most inhuman of your fellows, as they have toward their fellows.

66. WHENCE do we conclude that Socrates had a bright genius, and an excellent disposition; 'tis not enough that he died gloriously? or argued acutely with the sophists; or that he kept watch patiently in the Areopagus; or that when he was ordered to apprehend the innocent Salaminian, he gallantly disobeyed at all hazards the unjust command; or because of any stately airs or gate he assumed

<p>1 He had received these orders from the thirty tyrants; who intended to put Leo the Salaminian to death, and seize his estate. Socra-</p>	<p>tes at all hazards disobeyed them, in the height of their power. this Plato mentions in the Apology, and in one of his letters,</p>
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in public, which, too, one may justly disbelieve: [tho' charged on him by Aristophanes:] 'tis this we should look to, what sort of soul he had: could he satisfy himself, without further view, in being ' just toward men, pious toward God, not vainly provoked by the vices of others, nor servilely flattering them in their ignorance; counting nothing strange which was appointed by the President of the universe; nor sinking under it as intolerable; nor yielding up his soul to be affected by the passions of the body?

67. NATURE hath not so² blended the soul with the body, as that it cannot circumscribe itself, and execute its own office by itself. one may be a most divine man, and yet be un-

1 See the note at X. 11. 2 See, B. V. 19.

known to all. remember this always: and this also, that the happiness of life consists in very few things. and tho' you despair of becoming a good logician, or naturalist, you need not therefore despair of becoming free, possessed of an high sense of honour and modesty, kind and social, and resigned to God.

68. you may live superior to all force, in the highest delight, were all men loudly to rail against you as they please; tho' wild beasts were to tear the poor members of this corporeal mixture, which has been nourished along with you. what hinders the soul to preserve itself amidst these things, in all tranquillity, in just judgments about the things which surround it, and in a proper use of what is cast in

its way? so that the judgment may say, 'such is thy real nature, tho' thou 'appearest otherwise.' the 'faculty which directs how to use every thing, may say, 'it was such an event as thou 'art, that I wanted. for whatever occurs, is to me ² matter of rational 'and social virtue, and of the proper 'art of man or God. whatever occurs is familiar, and suited either to 'the purpose of God or man; and is 'not new nor untractable, but well 'known and easy.'

69. THE perfection of manners can make one spend each day as his last; and keep himself always calm, without sloth or hypocrisy.

70. THE Gods, who are immor-

¹ That is, the intellectual part, or the rational soul.

² See, B. VII. 58.

tal, are not fretted, that, in a long eternity, they must always bear with such a numerous wicked world: nay, further, they always take care of it¹. yet you who are presently to cease from being, must be fretted and tired with it, tho' you are one of these wretched creatures yourself!

71. 'TIS ridiculous that you do not endeavour to repress, and fly from all vice in yourself, which you have in your power to do; but are still striving to restrain it in others, and avoid the effects of it; which you can never do.

72. WHATEVER the rational and social power observes, as neither subservient to any improvement of the

¹ The most powerful motive to forgiveness and to return good for evil. see, Matth. V. 45, 46, 47, 48.

see, Cambray's dialogue of Socrates, Alcibiades, and Timon.

understanding, nor of social dispositions ; it justly deems inferior to itself, and below its regard.

73. WHEN you have done a kind office, and another is profited by it, why do you, ¹ like the fools, require any thing further, and thus want also the reputation of beneficence, and to get returns? ²

74. NO man is tired of what is gainful to him. your gain consists in acting according to nature. since the gain is yours, why should you be weary of such a course of action?

75. THE presiding Nature of the whole once set about the making this universe. and now either we must allow, that all things, even the worst

¹ In the high language of the Stoics, the vulgar, and all who are not completely wise and virtuous, are called fools and mad-men.

² See, IX. 42. near the end.

we see, happen, ¹ according to a necessary consequence or connexion, with those excellent things primarily intended; or must say, there was no rational intention or design, in the production of these things which are most excellent; which yet appear to be the peculiar objects of intention in the universal Mind. the remembering this will make you much more serene on many occurrences.

¹ See, IX. 28.

B O O K VIII.

I. **T**HIS will repress the desire of vain-glory, that you cannot make the whole of your life, from your youth, appear such as became a philosopher. 'tis known to many, as well as to your own conscience, that you were far from true wisdom. if this be your aim, you must be full of confusion: it can be no easy matter for you to gain the reputation of a philosopher. nay, the grand purpose of your life is opposite to this view of reputation. if you know wherein true excellence consists, away with this affair of reputation, and the opinions of others. be satisfied with this, that what remains of life, be it more or

less, be spent as the constitution of your nature requires. study this point exactly; and be solicitous about nothing else, but knowing what your nature requires, and acting accordingly. you have experienced many wanderings, without finding happiness. 'tis not found in philosophical arguments, nor in riches, nor in fame, nor in sensuality, not at all. where, then, is it to be found? In acting the part which human nature requires. how shall you act thus? By retaining firmly the great maxims from which our desires and actions flow. what maxims? those concerning good and evil: ' that nothing is truly good to a
 ' man, which does not make him just,
 ' temperate, courageous, and free:
 ' and that nothing can be evil to a

‘man, which gives him not the contrary dispositions.’

2. ABOUT every action, thus examine yourself; what sort of one is it? shall I never repent of it? I shall presently be dead, and all these things gone. what further, then, should I desire, if my present action be such as becomes an intellectual and social being, subject to the same law with the Gods?

3. ALEXANDER, Caius, Pompey, what were they in comparison with Diogenes, Heraclitus, and Socrates? these latter knew the natures of things, and their causes, and materials: and thus their governing parts

<p>As, all intelligent beings are, by their nature, under the same immutable eternal law of promoting the good and perfection of</p>	<p>the whole. this, in the Supreme Being, flows essentially from his nature: in created beings, it is a gift from him.</p>
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were employed. as to the former what a multitude of things were the objects of their care? to how many were they enslaved? ¹

4. SUCH men ² will go on doing such actions, tho' you should burst with indignation.

5. IN the first place, be not disturbed or put into confusion. all things happen according to the nature of the whole. in a little time you shall be gone, as Hadrian, and Augustus. and, then, attentively consider the nature of what occurs to you: remember you must persist in the purpose of being a good man. act, then, inflexibly what suits the nature of a man, and speak always what appears to you just, and yet with calm good-

¹ Sec. IX. 29.

² Sec. the note on B. V. 17.

nature and modesty ; and without hypocrisy.

6. 'TIS the constant business of the universal Nature, to be transferring what is now here, into another place ; to be changing things, and carrying them hence, and placing them elsewhere. all are changes ; all are customary ; you need not fear any thing new. all are subjected to the same law.

7. EVERY being is satisfied while it continues prospering. the rational nature is prosperous, while it assents to no false or uncertain opinion ; and has its affections directed to something social and kind ; and its desires and aversions turned toward these things alone which are in its power ; while it embraces contentedly whatever is

appointed by the universal Nature. for of that it is a part, as a leaf is a part of a tree. in these, indeed, the leaf is a part of an insensible irrational system, which can be obstructed in the intention of its nature: but the human nature is a part of that universal nature, which cannot be obstructed, and is intelligent and just. this nature distributes, suitably to all, their proper portions of time, of matter, of active principle, of powers, and events. this you will find, if you do not merely compare one circumstance of one with the corresponding circumstance in another, but consider the whole nature and circumstances of one, and compare them with the whole of another.

1 See, IV. 1. and the note.

8. Y O U want, perhaps, opportunity for reading. but you never want opportunity of repressing all insolence; of keeping yourself superior to pleasure, and pain, and vain-glory; and of restraining all anger against the insensible, and the ungrateful; nay, even of retaining an affectionate concern about them.

9. LET no man hear you accusing either a court-life, or your own life.

10. REPENTANCE is a self-reproving, because we have neglected something useful. whatever is good, must be useful in some sort, and worthy of the care of a good and honourable man. but never did such a man repent of his neglecting some opportunity of sensual pleasure: such pleasure, therefore, is neither good nor profitable.

11. [ASK yourself thus about every thing,] What is the nature of it according to its constitution and end: what is its substance or matter? what, as to its active principle? what is its business in the universe? how long shall it endure?

12. WHEN you are averse to be roused from sleep, consider that it is according to your constitution, and that of human nature, to be employed in social actions. to sleep, is common to us with the brutes. what is peculiarly suited to the nature of each species, that must be most familiar, most adapted, and most delightful to it.

13. UPON each occurrence which affects the imagination, continually endeavour to apprehend its nature,

and its effect upon our affections ; and to reason well about it.

14. WHEN you have to do with any one, say thus to yourself: what are this man's maxims about good and evil, pleasure and pain, and the causes of them ; about glory and infamy, death or life? if he have such maxims, there is nothing wondrous or strange, that he acts such a part. and then we shall recollect too, that he is under ¹ a necessity of acting thus.

15. REMEMBER, that, as it would be silly to be surprized that a fig-tree bears figs, so is it equally, to be surprized that the universe produces those things of which it was ever fruitful. 'tis silly in a phyfician, to be surprized that one is fallen into a fever ; or in

¹ See, V. 17. VI. 27. IX. 42.

a pilot, that the wind has turned against him.

16. REMEMBER, it equally becomes a man truly free, to change his course, of himself, when he thinks fit, and to follow the advice of another who suggests better measures; for this is also your own action, accomplished according to your own desire, and judgment, and understanding.

17. IF this matter is in your own power, why do you act thus? if it is not, whom do you accuse? it must either be the atoms, or the Gods. to accuse either is a piece of madness. there is nothing therefore to be accused or blamed. correct the matter, if you can. if not, to what purpose complain? now, nothing should be done to no purpose.

18. WHAT dies is not gone out of the verge of the universe. if that which is dissolved stays here, and is changed, it returns to those elements, of which the world and you too consist. these too are changed, and do not murmur at it.

19. EVERY thing is formed for some purpose: the horse, the vine. why do you wonder at this? the sun too is formed for a certain office, and so are the other Gods. for what end are

1 Tho' one supreme original Deity was acknowledged by almost all the better sects of the Heathen philosophers, yet they conceived great numbers of superior natures, created indeed, but with very great natural excellencies, and invested with great powers of government, in certain parts of the universe. many Christians believed the same ge-

neral tenet. the Heathens called those superior beings gods, and Christians called them angels. the Heathens imagined these inferior gods or angels, residing in the sun, the stars, and planets. this the Christians justly denied, and keenly opposed; as it had occasioned much superstitious and idolatrous worship in the Heathen world.

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you formed? for sensual enjoyments? see if the sentiments of your soul can bear this thought.

20. AS he who throws the ball, not only intends its motion and direction, but the place where it should stop; so, the Nature of the whole intends the ceasing of each being, no less than its commencing and continuance. what better is the ball while ascending or descending, than when fallen or stopt? what good is it to the bubble in water that it continues? or evil, that it is broken? the same you may say of the lamps, when extinguished.

21. TURN out the inner side of this body, and view it: what shall it become when it grows old, or sickly, or dead; the applauded and the ap-

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plauder, are of short continuance; the
rememberer and the person remem-
bered: and all this, too, in a little cor-
ner of one climate, where, too, all do
not agree in the characters they give;
nay, few agree with themselves. and
this whole earth is but a point.

22. ATTEND well to what is at
present before you; whether it be a
maxim, an action, or a speech. 'tis just
you should suffer, because you ne-
glect your present business; and would
rather become a good man to mor-
row, than to day.

23. AM I in action; I refer it to
some benefit thence to accrue to man-
kind.. does any thing befall me? I ac-
cept it, as referring it to the Gods,
the fountain of all things; from whom
all things are ordered in a fixed series.

24. WHAT things occur in bathing? how do they appear? oil, sweat, dirt, water, the filth of the skin; all nauseous. such are all parts of animal life; all the objects before us.

25. LUCILLA buried Verus, and soon after was buried herself. Secunda buried Maximus, and then Secunda herself was buried. Epitynchanus buried Diotimus, and then Epitynchanus was buried. ¹ Antoninus buried Faustina, and then Antoninus was buried. Celer buried Hadrian, and then Celer followed. all go the same way: those artful men, who foretold the fates of others, or were sworn with pride, where are they now? Charax, Demetrius Platonius, Eudæ-

¹ These two are Antoninus Pius and his wife Annia Faustina.

mon, and such others? all were but for a day; and are gone long ago. some scarce remembered for any time after their death; some gone into a fable; and of some, even the old fable itself is vanished. remember these things; that either this corporeal mixture must be dispersed: or that the spirit of life must be either extinguished; or removed, and brought into another place.

26. THE joy of man is in doing the proper office of a man; and this consists in good-will toward his own tribe, or species, in contempt of sensual impressions; in distinguishing the profitable appearances; in considering the nature of the whole, and the things which happen according to it.

27. ALL of us stand in three relations: the first, toward the present immediate causes; the second toward the divine cause which effects all things; the third, toward our neighbours with whom we live.

28. PAIN is either an evil to the body; and, then, let the body pronounce it to be evil; or, to the soul: but the soul¹ can maintain her own serenity and calm; and not conceive pain to be evil. all judgment, intention, desire, and aversion, are within the soul; to which no evil can ascend.

29. BLOT out the false imaginations; and say often to yourself thus; 'tis now in my power to preserve my soul free from all wickedness, all lust, all confusion or disturbance. and yet,

¹ See, B. IV. 19.

as I discern the natures of things, I can use them all in proportion to their value. remember this noble power granted you by Nature.

30. IN your speeches, whether in the senate or elsewhere, aim rather at a decent dignity, than elegance; and let your speech ever be sound and virtuous.

31. THE court of Augustus, his wife, daughter, grand-children, stepsons; his sister, and Agrippa, his kinsmen, intimates and friends, Arius, Mæcenas; his physicians, sacrificers; all yielded to death. go next, not merely to the death of one, but of a whole family or name; as that of the Pompeys; and what we meet sometimes inscribed on tombs: ‘ This was the
‘ last of his family.’ and then think

what solicitude the ancestors of such men have had, that they might leave a succession of their own posterity; and yet it was necessary, there should be a last one of that race. thus you see the death of a whole kindred.

32. MAKE yourself regular, by regulating your several actions, one by one; so that if each action answers its end, and have what perfection belongs to it, you may be satisfied. now, in this, nothing can hinder you. but say you, may not something external withstand me? nothing can hinder you to act the just, the temperate, the wise part. some external effects of your actions may be obstructed; but, then, there may arise another action of your's equally suited to this regularity and orderly composition of life,

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~~we~~ are speaking of; in your acquiescence under this impediment, and your calmly converting yourself to that conduct which is in your power.

33. RECEIVE the gifts of fortune, without pride; and part with them, without reluctance.

34. IF you have ever beheld an hand, a foot, or an head, cut off from the rest of the body, and lying dead at a distance from it: such does one make himself, as far as he can, who repines at any event which happens, and tears himself off from the whole; or who does any thing unsociable: you are broke off from the natural unity: Nature formed you for a part of the whole; but you have cut off yourself. yet this is glorious, that you can re-unite yourself to the whole.

the Gods have granted such a power of returning again, and re-uniting with the whole, to no other parts, when they are once cut off. consider the goodness and bounty with which God hath honoured mankind. he first put it in their power, not to be broken off from this unity ; and then put it in their power, even when they are thus broken off, to return, and grow together again naturally, in the condition of parts.

35. THE president Nature of the whole, as it hath imparted to each rational being almost all its faculties and powers; so, this one in particular, that, as the Nature of the whole, converts into its use, and makes subservient to its purpose, whatever seems to withstand or oppose it, and makes it a re-

gular part of that orderly fated series ; thus, each rational being can make every impediment in its way the proper matter for itself to act upon ; and can use it for its grand purpose, whatever it be.

36. Do not confound yourself, by considering the whole of your future life ; and by dwelling upon the multitude, and greatness of the pains or troubles, to which you may probably be exposed. but ask yourself about such as are present, is there any thing intolerable and unsufferable in them ? you will be ashamed to own it. and, then, recollect, that it is neither what is past, nor what is future, which can oppress you ; 'tis only what is present. and this will be much diminished, if you circumscribe or consider it by it-

self; and chide your own mind, if it cannot bear up against this one thing thus alone.

37. IS Panthea or Pergamus now sitting and wailing at the tomb of Verus? or Chabrias and Diotimus at the tomb of Hadrian? ridiculous work this. if they were still sitting there, would there masters be sensible of it? or if they were sensible, would it give them any pleasure? or, if they were pleased with it, could these men be immortal, and lament for ever? was it not destined they should grow old and die? and when they should die, what would have become of their masters? what is all this for, but a nauseous bag of blood and corruption?

38. IF you have great penetration,

exercise it in what is the subject of the greatest wisdom.

39. IN the constitution of the rational creature, there is no virtue or excellence, destined to withstand or restrain justice; but I see temperance destined to restrain sensual pleasures.

40. IF you remove your own opinions, about the things which grieve you, you may presently stand on the surest ground. what is that self? 'tis reason. I am not reason, say you. well let not your reason then disturb itself. but let the part which suffers form opinions concerning this matter.

41. AN obstruction of any sense is the evil of an animal; so is the obstruction of any external motion or design: there is another sort of ob-

struction, which is the evil of the vegetative nature. the obstruction of the understanding is, in like manner, the evil of an intelligent nature: apply all these things to yourself. do pain or pleasure affect you? let the sense look to it. does any thing obstruct any external design of yours? if you have designed without the proper reservation, this is evil to you, as you are rational: but, if you have taken in the general reservation, you are not hurt nor hindered. no other person can hinder that which is the proper work of the intelligent nature. nor fire nor sword, nor a tyrant, nor calumny, can reach it. when it is as a² sphere complete within itself, with-

¹ See this explained, B. IV. 1.

² ——— in seipso totus teres atque rotundus,
 Externi ne quid valeat per leve morari. HOR. sat. II. 7.

out any corners which can be struck off by external force, it remains so.

42. IT would be unjust in me to vex or grieve myself, who never willingly grieved any one.

43. ONE rejoices in one thing, and another in another. my joy consists in having my governing part sound; without aversion to any man, or any event incident to mankind; but beholding with a serene look, and accepting, and using, every thing in proportion to its worth.

44. ALLOW to yourself the little time you have. those who rather pursue a surviving fame, do not consider that posterity will just be such as our contemporaries, whose manners we scarce can bear: and they too will be mortal. and what is it to you, what

sounds they shall make with their voices, or what opinions they shall entertain about you?

45. TAKE me up, and cast me where you please, I shall have my own divinity within me propitious: that is, satisfied, while its affections and actions are suited to its own structure and natural furniture. is, then, any external event of such worth, that, on its account, my soul should suffer, and become worse than it was; becoming abject, and prostrate, as a mean suppliant; and bound as a slave along with the body, or terrified? can you find any thing which can deserve all this?

46. NOTHING can befall a man which is not a natural incident of mankind; nor to an ox, nor to a vine, nor to a stone, which is not a natural

incident to these species. if, then, that alone can befall any thing, which is usual, and naturally incident to it, what cause is there for indignation? the presiding Nature of the whole hath brought nothing upon you, which you cannot bear?

47. IF you are grieved about any thing external, 'tis not the thing itself that afflicts you, but your judgment about it; and it is in your power to correct this judgment and get quit of it. if you are grieved at any thing in your own disposition; who hinders you to correct your maxims of life? if you are grieved, because you have not accomplished some sound and virtuous design; set about it effectually, rather than be grieving that it is undone. ' but some superior force with-

'stands.' Then you have no cause of sorrow; for, the fault of the omission lies not in you. 'but, life is not worth retaining, if this be not accomplished.' quit life, then, with the same serenity, as if you had accomplished it; and with good-will, even toward those who withstand you.

48. REMEMBER the governing part becomes invincible, when, collected into itself, it can be satisfied with acting only as it pleases, even when it is obstinately set upon things unreasonable. what shall it be then, when, after due deliberation, it has fixed its judgment according to reason? the soul, thus free from passions, is a strong fort; nor can a man find any stronger, to which he can fly, and become invincible for the future. he

who has not discerned this, is illiterate. he who has, and does not fly to it, is miserable.

49. PRONOUNCE no more to yourself, beyond what the appearances directly declare: 'tis told you, that one has spoken ill of you. this alone is told you, and not that you are hurt by it. I see my child is sick; this only I see; and not also that he is in danger of dying. dwell thus upon the first appearances, and add nothing to them, from within; and no harm befalls you: or, rather, add what becomes one who understands the nature of all which happens in the universe.

50. Is the cucumber bitter? throw it away. are there thorns in the way? walk aside. that is enough. do not be adding; 'Why were such things in the

‘ universe?’ a naturalist would laugh at you, as would a carpenter, too, or a shoe-maker, if you were finding fault, because shavings and parings of their works are lying about in their work-houses. these artificers have places too without their work-shops, where they can throw these superfluities. but the Nature of the whole has no external place for this purpose: and here in its art is wonderful, that, having circumscribed itself within certain bounds, all within it which seems corrupting, waxing old, or useless, it transforms into itself, and, out of them, makes other new forms; so as neither to need matter from without, nor want a place where to cast out its superfluities. ’tis satisfied with its own substance, its own space, and its own art.

51. NEITHER appear languid and tired out in action; nor troublesome in conversation; nor inconstant in your opinions; nor dragged away in your soul, nor sallying out by the impulse of passions; nor too much hurried in life. they slay you, cut you to pieces, pursue you with curses. does this hinder your soul to continue pure, prudent, temperate, just? as if one standing by a clear sweet fountain, should reproach it, yet it ceases not to send forth its refreshing waters. should he throw into it clay or dung; it will soon disperse them, wash them away, and become free from all pollution. how, then, shall you get this perpetual living fountain within you, and not a dead cistern? form yourself anew each day into liberty, with tran-

quility, simplicity, and a sense of what is decent and becoming.

52. HE, who knows not there is an orderly universe, knows not where he is. he, who knows not for what purpose he was formed, knows not himself, and knows not the world. he, who is deficient in either of these parts of knowledge, cannot tell you for what purpose he is fitted by nature: what sort of person, then; must he appear, who pursues the applauses, or dreads the censures of men, who know not where they themselves are, nor what they are?

53. WANT you to be praised by a man who curses himself thrice in an hour? can you desire to please one, who is not pleased with himself? is he

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pleased with himself; who repents of almost every thing he does?

54. DO not content yourself in merely corresponding with the surrounding air, by breathing in it; but correspond in sentiment with that Intelligence which surrounds all things, for, this Intelligence diffuses itself to all, and advances toward all those who can draw it in, no less than the air does to such as can receive it into themselves by breathing.

55. THERE is no universal wickedness to hurt the universe. particular wickedness of any individual

This is a very remarkable passage; not only intimating that our dispositions to piety are the effects of the diffusive and gracious power of God; but that such is the divine goodness, that he is ever ready to commu-

nicate his goodness and mercy, in the renovation of the heart, and in forming in it all holy affections, and just apprehensions of himself, to all minds which by earnest desires are seeking after him.

hurts not another, it hurts himself only; who, yet, has this gracious privilege, that, as soon as he heartily desires it, he may be free from it altogether.

56. TO my elective power, the elective power of another is indifferent, as his animal life, or his flesh is; and how much soever we were formed for the sake of each other, yet the governing part of each one has its own proper power: otherways, the vice of another might become my proper evil or misery: God thought fit, this should not be; lest it should be in the power of another to make me unhappy.

57. THE sun seems to be poured forth, and is diffused all around; but not poured out, or emptied. this dif-

Fusion is a sort of extension of its rays, and hence the Greek word for the rays is thought to be derived. the nature of a ray you may observe, if you see it entering through some small hole into a darkened chamber. its direction is straight; and it is reflected around, when it falls upon any solid body, which does not admit it into itself. upon this the light is fixed, no part of it is lost, or falls aside. now, such ought to be the direction and diffusion of your understanding, not an effusion or emptying of itself, but an extension of it toward even any obstacle that occurs: not violently and

1 The Stoics studied to find out such etymologys of words, as might make them memorial hints of some useful reflection, tho' very different from the true critical etymologys. we had an instance, B. V. §. of one more natural than this. Cicero gives many ridiculous instances when he is imitating their manner. the thought in this section is very obscure.

impetuously dashing against it, not falling aside, but terminating directly on it, and illuminating whatever will receive it. such opaque objects as will not receive and transmit the rays, deprive themselves of the splendor.

58. HE who dreads death, dreads either an extinction of all sense, or dreads a different sort of sensation. if all sense is extinguished, there can be no sense of evil. if a different sort of sense is acquired, you become another sort of living creature; and do not cease to live.

59, MEN were formed for each other. teach them better, then, or bear with them.

60. THE motion of the arrow is different from that of the mind. the mind, when cautiously avoiding, or,

when turning to all sides, in deliberation about what to pursue, is even then carried straight forward toward its proper mark. [viz. acting the good part.]

61. PENETRATE into the governing part of others; and lay yours open to them, to enter into it.

B O O K IX.

1. **H**E who does an injury is guilty of impiety. for, since the Nature of the whole has formed the rational animals for one another; each for being useful to the other according to his merit, and never hurtful; he who transgresses this her will, is thus guilty of impiety against ¹ the most ancient and venerable of the Gods. ² for the nature of the whole is the nature of all things which exist; and things which exist, are a-kin to their causes. further, she is called truth;

¹ This is a clear acknowledgment of the one supreme God.

² The original is obscure here. probably this Nature of the whole, is always to

be understood of God, or the mind presiding in the whole, and governing it for the universal good, with perfect benevolence toward all.

and is the first cause of all truths: he, then, who willingly lies, is guilty of impiety, in as far as, by deceiving, he does an injury: and he, who lies unwillingly; in as far as his voice differs from the Nature of the whole; as he is acting ungracefully, in opposing the comely order of the universe: for he fights against its nature and design, who sets himself against truth; since Nature had furnished him with means for distinguishing falsehood from truth, by neglecting which he is now unable to do it. he, too, who pursues pleasure as good, and shuns pain as evil, is guilty of impiety: for such a one must needs frequently blame the common Nature, as making some unworthy distributions to the bad and the good; because the

bad oft-times enjoy pleasures, and possess the means of them ; and the good often meet with pain, and what causes pain: besides, he who dreads pain, must sometimes dread that which must be a part of the order and beauty of the universe: this, now, is impious: and, then, he who pursues pleasures will not abstain from injury; and that is manifestly impious. but, in those things to which the common Nature is indifferent, (for she had not made both, were she not indifferent to either;) he who would follow Nature, ought, in this too, to agree with her in his sentiments, and be indifferently dispos'd to either. whoever, then, is not indifferently dispos'd to pain and pleasure, life and death, glory and ignominy, all which the Na-

tish of the whole, regards as indif-
 ferent, it is plain he is guilty of impiety.
 when I say the common Nature re-
 gards them as indifferent; I mean she
 regards their happening or not hap-
 pening as indifferent events in the
 grand establish'd series, in which
 things exist, and ensue upon others,
 suitably to a certain ancient pur-
 pose of that Providence and design,
 according to which, at a certain pe-
 riod, she set about this fair structure
 and arrangement of the universe; af-
 ter she had conceived and fixed the
 plan of all that was to exist; and ap-
 pointed the distinct powers which
 were to produce the several substan-
 ces, changes, and successions.

.. 2. IT were the more desirable lot,
 to depart from among men, unac-

quainted with falsehood, hypocrisy, luxury, or vanity. the next choice were, to expire, when cloyed with these vices, rather than continue among them : and does not even experience, yet, persuade you to fly from amidst the plague? for a corruption of the intellectual part is far more a plague than any pestilential distemper and change of this surrounding fluid which we breathe. the one is only a pestilence to animals, as they are animals ; but the other to men, as they are men.

3. DO not despise death; but receive it well-pleased; as it is one of the things which Nature wills. for such as it is to be young, to be old, to grow up, to be full grown; to breed teeth, and beard, and grow grey; to

beget, to go with child, to be delivered; and undergo the other natural effects which the seasons of your life produce; such is it also to be dissolved. it becomes a ¹ man of wisdom neither to be inconsiderate, impetuous, or ostentatiously contemptuous about death; but await the season of it, as of one of the operations of Nature. as you are now awaiting the season when the foetus shall come out of the womb of your wife, thus await the season when your soul shall fall out of these its teguments. if you want also a popular support, here is one which goes to the heart: you will be extremely easy with regard to

¹ The Greek word is a term for one who never acts, till he has examined thoroughly, and reasoned right, on what he is going to do. See, VI. 30. in the character of Antoninus Pius.

death, if you consider the objects you are going to leave; and the manners of that confused croud from which you are to be disengaged: tho' at the same time, you ought not to be offended at them; but 'even to have a tender care of them, and bear with them mildly. remember, however, your removal is not from among men of the same sentiments with yourself: for this alone, were it so, could pull you back, and detain you in life; were it given you to live along with men who had attained to the same maxims of life with yourself. but, at present you see how great the fatigue and toil from the jarring courses of those you are among. so that you may say,

† Here is the precept of | is also in many others of
loving our enemies, which | these meditations.

‘¹ Haste, death! lest I, too, should
‘ forget myself.’

4. HE who does wrong, does a wrong to himself. he who is injurious; does evil to himself, by making himself evil.

5. MEN are often unjust by omissions, as well as by actions.

6. BE satisfied with your present sentiments of things, if certain; your present course of action, if social; and, your present temper of mind, if well-pleased with every thing which comes from the universal cause.

7. WIPE out the fancies of imagination: stop all eager impulses to action: extinguish keen desires; and keep the governing part master of itself.

¹ As a quotation probably from some poet.

8. AMONG the irrationals one animal-soul is distributed: the rational, again, partake of ¹ one intellectual soul: just as there is one earth to all things earthy; and as all of us, who are indued with sight, and animated, see with one light and breathe one air.

9. ALL things, which partake of any common quality, have a strong tendency to what is of the same kind with themselves. the earthly all tend to the earth; the watery all naturally flow together; and the aerial also; so that there is need of some intercepting partitions and violence, to prevent their confluence: what contains the nature of fire tends upwards, on account of the elementary fire; along

with which all our fewel is so apt to be kindled, that any matter pretty dry is easily set on fire; because there is then a less mixture of what hinders its kindling. ' thus, now, also, whatever partakes of the common intellectual Nature, hastens, in like manner, or rather more, to mingle with, and adhere to what is a-kin to it. for the more it excels other natures, the stronger is its tendency to mix with and adhere to what is a-kin to it. thus, among irrational animals, we easily observe swarms, and herds, nurture of their young, and, as it were, mutual loves: for they have animal-souls;

1 In this paragraph, he with him by resignation: at once acknowledges the and also its present degenerate state, as it is often counteracting its original destination. the original fabric of the soul to be destined for the knowledge and love of God, and an entire harmony of will

and the mutual attraction is found stronger in the more noble Nature; such as was not found in plants, nor in stones, or wood. and then among the rational animals, begun civil-societies, friendships, families, and assemblies; nay, treaties, and truces, even in war. among beings, again, still more excellent, there subsists, tho' they are placed far asunder, a certain kind of union: as among the stars. thus can that superior excellence produce 'a sympathy among these beings so widely distant. but observe what happens [among us:] for intellectual beings, alone, have now forgot the social concern for each other, and mutual tendency to union! here, alone, the social confluence is

1 See, VI. 43. XI. 27. and VII. 13.

not seen! yet are they invironed and held by it, tho' they fly off. for Nature always prevails. you will see what I say, if you observe. — for, sooner, may one find some earthy thing which joins to nothing earthy, than a man rent off and separated from all men.

10. MAN, God, and the universe, all bear fruit; and each in their own seasons. custom indeed has appropriated the expression to the vine, and the like; but that is nothing. ¹ reason has its fruit too, both ² social and ³ private. and it produces just such other things as reason itself is.

¹ The law of our nature; entire resignation to the will of God in all events, and kind affections to our fellows. See Matth. XXII. 37, 39.

nature to our fellows, and submission to the universal Providence.

² Kind offices and good-

³ Cheerful tranquillity under whatever happens, and temperance. we may supply the enumeration of

11. IF you can, teach them better. if not, remember that the virtue of meekness was given you to be exercised on such occasions ¹. nay, the Gods also exercise meekness and patience toward them; and even aid them in their pursuits of some things; as of health, wealth, glory. so gracious are they! you may be so too. or, say, who hinders you?

12. BEAR toil and pain, not as if wretched under it; nor as wanting to be pitied, or admired. but will only one thing; always to act, or refrain, as social wisdom requires.

13. To day I have escaped from every dangerous accident: or, rather,

its fruits from the apostle.
Galat. V. 22. ' Now the
fruits of the spirit are love,
joy, peace, long-suffering,
gentleness, goodness, faith,

meekness, self-command.

¹ To enable you to bear
mildly the imperfections of
others. See, art. 42.

I have thrown out from me every dangerous accident. for they were not without; but within, in my own opinions.

14. ALL these things are, in our experience of them, customary; in their continuance, but for a day; and, in their matter, sordid. all at present, such as they were in the times of those we have buried.

15. THE things themselves stand with out-doors, by themselves; and neither know, nor declare to us any thing concerning themselves. what declares, then, and pronounces, concerning them? ¹ the governing part.

16. IT is not in passive-feeling ², but in action, ³ the good and evil of the

¹ IV, 3. and V, 19. ² Either of pleasure or pain.

³ The exertion of our active powers.

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rational animal formed for society consists: as neither does the virtue or vice of it consist in passive-feeling, but in action.

17. TO the stone thrown up, it is no evil, to fall down; nor good, to have mounted up.

18. PENETRATE into their governing part; and you will see what kind of judges you fear: and what kind of judges, too, they are, about themselves.

19. ALL things are in a state of change; and you are yourself under continual transmutation; and, in some respect, corruption: and so is the whole universe.

20. THE fault of another you must leave with himself.

21. THE cessation of any action,

the extinction of any keen desire, or of any opinion, is as it were a death to them. this is no evil. turn now to your different ages; such as childhood, youth, manhood, old-age; for every change of these is a death. ¹ is there any thing alarming here? go, now, to your life; first as it was under your grand-father, then as it was under your mother; and then as it was under ² your father: and, as you find there many other alterations, changes, and endings, ask yourself, was there any thing in these to alarm me? thus, neither is there, in the ending, ceasing, and change, of your whole life.

22. HAVE speedy recourse to your

¹ That is, the child dies in the youth; the youth in the man; and so on. ² Antoninus Pius.

own governing part, and to that of the whole, and to that of this man [who has offended you.] to your own part: that you may make it a mind disposed to justice: to that of the whole, that you may remember of what you are a part: and to that of this man, that you may know whether he has acted out of ignorance, or design; and that you may, at the same time, consider, he is your kinsman.

23. AS you are a completing part of a social system, so also let every action of yours be a completing part of a social life. if, then, any action of yours has not its tendency, either immediate or distant, to the common-good as its end, this action disorders your life, and hinders it from being uniform, and it is seditious; as a man

is in a common-wealth, who, by pursuing a separate interest, breaks off his own party from the general harmony and concord.

24. QUARRELS of children at their play! and poor spirits carrying dead carcases about with them! hence we may be the more deeply affected with the representations of the shades.

25. GO to the quality of the active^a principle; abstract it from the material; and contemplate it by itself. then determine the time; how long, at furthest, this thing, of this particular quality, can naturally subsist.

26. YOU have indured innumerable sufferings, by not being satisfied with your own governing part, when

1 A spectacle so called; as Gataker takes it. 2 VII. 29.

it does those things which it is formed for doing. enough; then, [of this dissatisfaction.]

27. WHEN another reproaches or hates you, or utters any thing to that purpose; go to their souls: enter in there; and look what kind of men they are. you will see that you ought not to disturb yourself, in order to procure any opinion of theirs concerning you. yet you ought to have a kind disposition toward them: for they are by nature your friends: and the Gods, too, aid them every way; by dreams, by oracles; and even in those things they are most eager after.

28. THE course of things in the world is always the same; a continual rotation; up and down; from age

1 Here again the precept of loving our enemies.

to age. ¹ either the mind of the whole exerts itself in every particular event: and, if so, accept of what comes immediately from it: or has exerted itself once; and in consequence of this, all things go on since in a necessary series, ² in which each is connected with the other, [and all together, make up one regular complete whole;] ³ or atoms and indivisible particles are the origin of all things; and, if so, even those have some how made up one orderly system of the whole. in fine; if there is any ⁴ God, all things are right

¹ Or the words of the original may bear this meaning. ² Either the mind of the whole intends and designs each particular event; and, if so, accept of what it intends: or has once primarily intended some things; and the rest are un-

avoidable necessary consequences of those.

² See, IV. 45. VI. 36. and VII. 57.

³ Part of the original is wanting, and what remains is corrupted. the turn given it in the translation is founded on IV. 27.

⁴ Governing mind.

and well: or, if there is only a chance, at least you need not act by chance. the earth will presently cover us all and then this earth will itself change into some other forms; and those, again, into others: and so on without end. now, when any one considers how swiftly those changes, and transmutations roll on, like one wave upon another, he will despise every thing mortal.

29. THE cause of the whole is a torrent. it carries all along with it. how very little worth, too, are those poor creatures who pretend to understand affairs of state, and imagine they unite in themselves the statesman and the philosopher! mere froth! do you, O man! that which Nature requires

1 See this more fully in VI. 44.

of you, whatever it be. set about it, if you have the means: and do not look about you, to see if any be taking notice; and do not hope for Plato's common-wealth: ¹ but be satisfied if it have the smallest success; and consider the event of this very thing as no small matter. for who can change the opinions of those men: now, without a change of their opinions, what is it else but a slavery they are groaning under, while they pretend a willing obedience? come, now, and tell me of ² Alexander, Philip and Demetrius Phalereus. they know best whether they understood what the common Nature required of them; and trained themselves accordingly. but, if they designed only an outward

¹ V. 9. at the beginning. ² VIII. 3.

shew, to gain the applause and admiration of men, no body has condemned me to imitate them. the business of philosophy is simple, meek, and modest. do not lead me away after [the smোক and vapour of] a vain glorious stateliness.

30. ¹ CONTEMPLATE, as from some height, the innumerable herds; and innumerable religious rites, and navigation of all kinds, in storms, and calms; ² the different states of those who are coming into life, those who are associating in life, those who are leaving life. consider also the life which others have lived formerly; the life they will live after you, and the life the barbarous nations now live:

¹ VII. 48, 49.

² Gataker seems to have mistaken this: see, VII. 48.

where births, marriages, and deaths, are expressed.

and how many know not even your name; how many will quickly forget it; how many, who, perhaps, praise you now, will quickly blame you: and, that neither a surviving fame is a thing of value; nor present glory; nor any thing at all [of that kind.]

31. TRANQUILLITY as to what happens by external causes: justice in what proceeds from the active principle within you: that is, a bent of will and course of action which rests and is satisfied in its having been exerted for the good of society; as being suited to your nature.

32. YOU can cut off a great many superfluous things which crowd and disturb you; for they lie wholly in your own opinion: and by this you will make a great deal of room and

ease to yourself. 'as, by comprehending, by your judgment, the whole universe; by considering the age you live in; and by considering the quick changes of each thing, in particular; how short the time from its birth to its dissolution; how immense the space of time before its birth; and the time after its dissolution, equally infinite.

33. ALL things you see will quickly perish; and those, who behold them perishing, will themselves also quickly perish: and he who died in extreme old-age, will be in the same condition with him who died early.

34. WHAT kind of governing parts have these men! and about what things are they earnestly employed! and on what accounts do they love

r This is perhaps a new meditation, and should begin thus.——Comprehend &c.

and honour! imagine their minds naked before you. when they fancy their censures hurt, or their praises, profit us; how great their self-conceit!

35. LOSS is nothing else but change: and in this delights the Nature of the whole; by which all things are formed well. from the beginning of ages they have been managed in the same way: and to all eternity, such like things will be. how can you say both that all things were formed, and that all shall be always, in a bad state. among so many Gods, it seems, there is no sufficient power found out to rectify those things? but the universe is condemned to remain involved in never ceasing evils.

36. HOW putrid the material sub-

stance of every thing! water, dust, little bones, and nauseous excretions, again; marble is but the concreted humours of the earth; gold and silver is heavy dregs: our cloaths but hairs; and the purple colour of them,¹ blood. all other things are of the same kind. the animal spirit too is another such thing, passing always from one change to another.

37. ENOUGH of this wretched life, of repining, and apish trifling. why are you disturbed? are any of these things new? what astonishes you? is it the ² active principle? view it well. or, is it the material? view it also well. besides these there is nothing else: nay, I obtest you by the Gods, come at length to more simplicity of

¹ Of a shell-fish.

² See, XI, 1. near the end.

heart, and equity in your sentiments.

IT is the same thing whether you have observed these things for a hundred years, or for three.

38. IF he has done wrong, the evil is his: and, perhaps, too, he has not done wrong.

39. EITHER all events proceed from one intelligent fountain¹ [in the whole] as in one body: and then the part ought not to complain of what happens on account of the whole. or all is atoms: and nothing else but a jumble of parts, and a dissipation again. why are you disturbed then? [your governing part you may still preserve exempt from chance:]² need you say to it thou art dead: thou art

¹ See, IV, 40.

² The Greek is corrupted and manque here, and the commentators all at a

loss how to restore it. as to the sense here attempted, it is the same as sect. 28 of this book.

rotten: thou art dissembling: thou art joining the herd; feeding; and turned savage.

40. EITHER the Gods have no power at all [to aid men in any thing;] or they have power. if, then, they have no power, why do you pray? but if they have power, why do not you chuse to pray to them to enable you, neither to fear any of these things, [which are not in our own power] nor desire any of them, nor be grieved about any of them; rather than for the having them, or the not having them. for, most certainly, if they can aid men at all, they can also aid them in this. but, perhaps you will say; the Gods have put this in my own power. well, then, is it not better to use the things which are in your

own power, and preserve your liberty; than perplex yourself about the things which are not in your own power, and become an abject slave. and who told you the Gods do not give us their assistance, too, in the things which are in our own power? begin, therefore, to pray about these things; and you will see. one prays; how shall I enjoy this woman! do you; how shall I have no desire to enjoy her! another; how shall I be freed from this man! do you; how shall I not need to be freed from him! a third; how shall I prevent the loss of my child! do you; how shall I not be afraid to lose him! upon the whole; turn your prayers this way, and look what will be the effect. ¹

¹ Of the same kind is | that beautiful passage quo-

41. EPICURUS says: ' When I
 ' was sick, my conversations were not
 ' about the diseases of this poor body;
 ' nor did I speak of any such things
 ' to those who came to me. but con-
 ' tinued to discourse of these princi-
 ' ples of natural philosophy, I had be-
 ' fore established: and was chiefly in-
 ' tent on this; how the intellectual
 ' part, tho' it partakes of such violent
 ' commotions of the body, might re-
 ' main undisturbed, and preserve its
 ' own proper good. nor did I allow
 ' the physicians to make a noise, and
 ' vaunt, as if doing something of great
 ' moment. but my life continued plea-

ted by Gataker from Arrian
 II, 18.

' Stay, mortal! be not
 ' rash. the combat is great.
 ' the attempt God-like. it
 ' is for sovereignty; for li-
 ' berty; for a current of

' life ever gentle, clear, and
 ' unruffled. CALL TO MIND
 ' THE DEITY. INVOKÉ
 ' HIM TO BE YOUR ASSIS-
 ' TANT AND SUPPORTER
 ' as men at sea invoke Cas-
 ' tor and Pollux in a storm.'

fant and happy.' What he did, when under a disease, do you, also, if you fall into one, or are under any other uneasy circumstances: that is, never depart from your philosophy, whatever befalls you; nor run into the silly way of the vulgar, and such as are unacquainted with Nature. 'it is the common maxim of all sects of philosophy; to be wholly intent on what they are doing, and the instrument or means by which they do it.

42. WHEN you are disgusted with the impudence of any one, immediately ask yourself; can the universe, then, be without the shameless? it cannot. do not demand, then, what is impossible: for this is one of those shameless men, who must needs be in the universe. have the same question also at hand,

1 The Greek is corrupted here,

when shocked at the crafty, the faithless, or the faulty in any respect. for, while you remember it is impossible but such kind of men must needs be in the universe, you will at the same time have more good-nature toward each of them in particular. it is highly useful, too, to have immediately this reflection: what virtue has Nature given man, enabling him to bear with this fault [in his fellow?] ¹ for, against the unreasonable, she has given meekness, as an antidote: and so, against another, some other ability. you are also at full liberty to set right one who has wandered. now, every one who does wrong ² misses his aim,

¹ See Epictet. Enchirid. sect, 9. and the Apostle to Titus, ch. 3. v. 1, and 3.

² As all pursue what appears to them at that time,

their proper good and happiness. see, VI. 27. VIII. 14. and especially V. 17. and the note.

and has wandered. and, then, what harm, pray, have you got? for you will find, none of those, at whom you are exasperated, have done any thing by which the intellectual part of you was like to be the worse. now, what is your [real] evil, and harm, has all its subsistence there. and what is there evil, or strange, if the uninstructed acts like one uninstructed? look if you ought not rather to blame yourself, for not having laid your account with this man's being guilty of such faults. for you had the means from reason to have concluded with yourself, it is likely this man will be guilty of such a fault; yet have forgot, and are surprised that he is guilty of it. but, especially, when you blame any one as faithless, or ungrateful, turn to your-

And the same may be said of the ungrateful.

self: for the fault was, already, manifestly on your side; if, either you trusted, that one of such a disposition would keep his faith; or, if, when you gave a favour, you did not give it ultimately [without further view] so as to reap all the fruit of it by your very doing it. for, what would you more, when you have done a kind office to a man? is it not enough to you, that you have acted in this according to your Nature? do you ask a reward for it? this is as if the eye were to ask a reward for seeing; or the feet for walking. for, as these are formed for a certain purpose, which when they fulfill according to their proper structure, they have their proper perfection; so, also, man, formed by nature for kind offices [to his fellows,]

when he does any kind office to another, or any thing otherways conducive to the good of society, has done what he is formed for; and has his proper good and perfection.

H

B O O K X.

1. **W**ILT thou, ever, O my soul!
 be good, and simple, and one,
 and naked, more apparent than the bo-
 dy that furrounds thee? wilt thou ever
 taste of the loving and affectionate
 temper? wilt thou ever be full, and
 without wants; without longings after
 any thing, without desires after any
 thing, either animate or inanimate, for
 the enjoyment of pleasure? or time,
 for lengthening the enjoyment? or
 of place, or country, or fine climate?
 or of the ' social concord of men?
 but ² satisfied with thy present state,

¹ His leisure was perpetually broke by wars.

² Philippians, IV. 11.

³ I have learned, in whate-

ver state I am, therewith
 ' to be content.'

Epictetus, in the Enchi-
 rid. 15. ' Remember, you

and well-pleased with every present circumstance? persuade ¹ thyself thou hast all things: all is ² right and well with thee: and comes to thee from the Gods. and all shall be right and well for thee which they please to give, and which they are about to give for the safety of ³ the perfect animal; the good; the just; the fair; the parent of all things; the supporter, the container, the furrounder of all

* ought to behave yourself
* in life, as if at an enter-
* tainment. does any thing
* come, in course, to you?
* stretch out your hand; and
* take it gracefully. does it
* go by you? do not stop it.
* is it not come yet? do not
* long after it; but wait till
* it come to you. do this in
* the case of your children,
* of your wife, of power, of
* riches; and you shall be at
* length a worthy compa-
* nion of the Gods. and if,
* even when set before you,

* you do not take, but over-
* look them; you shall then
* be not only a companion
* of the Gods, but a fellow-
* governor with them.'

1 II. Corinth. VI. 10.
* Having nothing, yet pos-
* sessing all things.' but the
* whole passage from verse 3
* to 11, is of the same kind,
* and extremely beautiful.

2 Rom. VIII. 28. 'All
* things work together for
* good to them who love
* God.'

3 The universe: see, IV. 23.

things; which are [all] dissolving for the birth of such others as themselves. wilt thou ever be able, so to live a fellow-citizen of ¹ Gods and men; as, neither, in any respect, ² to complain of them, nor be disapproved by them.

2. ³ OBSERVE what your nature demands as far as you are under the government of mere vegetative nature. then do that, and approve it, if your nature, as an animal, will not be thence rendered the worse. next you must observe what your nature, as an animal, demands. and take to yourself every thing of this kind, if your nature, as a rational animal, will not be thence rendered the worse.

¹ Philip. III. 20. 'Our
' conversation, (or, as it may
' be rather translated, the
' city we belong to,) is in
' heaven.'

² Rom. XIV, 18. 'Ac-
' ceptable to God and ap-
' proved of men.' see XII.
12. and 24.

³ See the note at V. 36.

now it is plain the rational nature is also social. so, use these rules, and trouble yourself for none further.

3. WHATEVER happens, happens such as you are either formed by nature able to bear it, or not able to bear it. if such as you are by nature formed able to bear, bear it and fret not: but if such as you are not naturally able to bear, do not fret; for when it has consumed you, itself will perish, remember, however, you are by nature formed able to bear whatever it is in the power of your own opinion to make supportable or tolerable, according as you conceive it advantageous, or your duty, to do so.

4. IF he is going wrong, teach him humanely, and show him his mistake.

if this be impossible for you, blame yourself; or not even yourself.

5. WHATEVER happens to you, it was before preparing for you from eternity; and the concatenation of causes had, from eternity, interwoven your subsistence with this contingency.

6. WHETHER all be atoms, or there be [presiding] Natures, let this be laid down as indisputable; that I am a part of the whole; and the whole must be conducted by its own Nature, be that what it will: and that I am in some manner socially connected with the parts which are of the same kind with myself. for while I remember this, I shall, as I am a part, be dissatisfied with nothing appointed me by the whole. for nothing ad-

vantageous to the whole is hurtful to the part. for the whole has nothing in it but what is advantageous to itself; that being common to all natures; and the nature of the whole has this further, that it cannot be forced by any external cause, to produce any thing hurtful to itself. by remembering, then, I am a part of such a whole, I shall be well-pleased with every thing which comes from it. and as far as I am in some manner one of the same family with the parts of the same kind with me, I will be guilty of nothing unsocial; nay, I will rather aim at the good of my kind; turn the whole bent of my will to the public advantage, and withdraw it from the contrary. when I accomplish these things in this man-

ner, my life must needs glide smooth and clear: just so, as you would judge a citizen in a happy flow of life, who was going on in a course of action profitable for his fellow citizens, and gladly embracing whatever is appointed him by the city.

7. THE parts of the whole, all the parts, I mean, which the universe contains, must needs be in a state of corruption. let this expression be used for denoting a state of change. if then, I say, this be both evil and necessary to them, the whole cannot possibly be in a right state; since the parts are prone to change, and remarkably formed for corrupting.---- for, whether did nature herself take in hand to do evil to the parts of herself, and to make them both subject to fall

into evil, and such as of necessity have fallen into evil? or has this happened without her knowledge? ---- both these are equally incredible. ---- and if one, quitting the notion of a [pre-siding] Nature, mean only that things are so constituted; how ridiculous! to say, the parts of the whole, by their very constitution, tend to change; and yet be surpris'd, or fretted, at any thing, as happening contrary to the nature of things: especially, too, as the dissolution of every thing is into those very elements of which it is composed. for it is either a dissipation of those elements of which it was a mixture; or a conversion of them: of the solid to the earthy, and the spirituous to the aerial. so that these too are taken into the plan of the whole,

which is either to undergo¹ periodical conflagrations, or be renewed by perpetual changes. and do not think you had all the earthy and the aerial parts from your birth. they were late accessions of yesterday or the day before, by your food, and the air you breathed. these accessions, therefore, are changed, and not what your mother bore. grant that this their change² into the peculiar nature of your body makes you cling earnestly to them, it alters nothing of what I was just now saying.

8. IF you take to yourself these names, a good man, one of a high sense of honour, modesty, veracity; one of attention of mind, conformity of mind, elevation of mind; take

¹ See V, 13. and the note. | ly obscure, critics only guess

² This passage is extreme- | at some sort of meaning to it.

care you never change them for o-
 thers. and if you happen to lose them
 at any time, run quickly back to them.
 and remember, by attention of mind
 you meant to denote, that your know-
 ledge, in every thing, be always found-
 ed on a thorough unbiaſſed inquiry
 into the true nature of the objects;
 and that nothing enter your mind
 without being carefully examined: by
 conformity of mind; a willing accep-
 tance of every thing appointed by the
 common Nature. by elevation of
 mind; the raiſing the thinking part
 ſuperior to any pleaſant or painful
 commotion of the fleſh, to the little
 views of fame, to death, and all ſuch
 things. if, then, you ſtedfaſtly keep
 to theſe names, without affecting or
 deſiring theſe appellations from o-

thers, you will be quite another man and enter into quite another life. for to continue such a one as you have been till now, and subject to the distraction and pollution of such a life, is the part of ' one extremely insensible, and fond of life; and who is like one of those half-devoured combatants with the wild beasts [in the public shows] who, when covered with wounds and gore, yet beg to be preserved till to morrow; even to be exposed again to the same jaws and fangs. resolutely force yourself into these few characters; and, if you are able to abide in them, abide, as one who has removed and settled in the'

1 *Propter vitam vivendi
perdere causas.*

2 The poetical representations of the tranquillity

and happiness of these islands of the blessed are well known.

fortunate islands. but if you perceive you fall from them, and succeed not thoroughly [in your intention to aside in them,] retire boldly into some corner, where you may prevail, [by meeting with less opposition] or, even, depart out of life altogether; yet not angry [that you could not prevail;] but with simplicity, liberty, and modesty; having at least performed this one thing well, in life, that you have in this manner departed out of it. now, it will greatly assist you to keep in mind these names, if you keep in mind the Gods, and that they do not want ¹ adulation and flattery from

¹ This sentiment occurs often in the Scriptures, particularly in the 50th psalm, and 1st chap. of Isaiah; and seems not to have been uncommon among the Hea-
thens themselves; as appears by the following fragment of a dramatic poet, which is no way aggravated in the translation.

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their worshippers, but that all beings indued with reason should become ' like unto themselves: keep in mind too that that is a fig-tree, which performs the business of a fig-tree; a dog,

Is there, on earth, a man, so much a fool;
So silly in credulity; who thinks
That fleshless bones and the fry'd bile of beasts,
Which were not food even for a hungry dog,
Are offerings that the Gods delight to take;
And such the honours they expect from meat:
Or, on account of these, will favour shew,
Tho' robbers, pirates, nay tho' tyrants be
The offerers. See Clem. Alex. Strom. 7.

*Compositum ius fasque animo, sanctosque recessus
Mentis, et incostum generoso pectus honesto;
Haec cedo ut admoveam templis, et farre litabo.*

PERSIUS Sat. 2.

<p>I This is the same with the grand Christian doctrine of the divine life. (1) To 'be transformed into the 'same image with God.(2) 'To be conformed to the 'image of his Son. (3) Ye 'shall be holy as I the Lord 'your God am holy. (4) 'Pure as God your father is 'pure. righteous even as he 'is righteous. (5) Merciful 'as your father also is mer-</p>	<p>ciful. (6) Be ye there- 'fore perfect even as your 'father which is in heaven 'is perfect." Clemens Alex. testifies too, more than once, that he found the same doc- trine in Plato: see Gataker on this place. (1) II. Cor. 3. 18. (2) Rom. 8. 29. (3) Levit. 22. 2. and I. Peter 1. 16. (4) I. John 3. 3, 7. (5) Luke 6. 36. (6) Matth. 5. 48.</p>
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which performs that of a dog; a bee, that of a bee; and a man who performs the business of a man.

9. THE public diversions [which you must attend in Rome;] the wars abroad,] the consternation, stupidity, and slavery of those about you, will wipe out daily, [if you take not heed,] those sacred maxims; unless ' you have settled them upon a thorough consideration of nature, and laid them up in your mind. you ought so to think, and act, on every occasion, that, while you are discharging any external office, your contemplative powers may, at the same time, be exerting themselves, and ² your confidence in your-

1 The text is corrupt | that can be from what we here. the translation is according to a conjecture of Grotius's. | commonly call self-sufficiency, or a stiff and self-willed temper. it is a virtue highly

2 This is the farthest | ly necessary in some of the

self, from your right knowledge of things; be preserved; unobserved perhaps, but not designedly concealed for, then, you will enjoy simplicity; then, a dignity of deportment; then, an accurate inquiry into every thing which occurs; what it is in its real nature; what place and rank it has in the universe; how long it is naturally fitted to last; what it is composed of; who may possess it; and who may give it, and take it away.

10. THE spider exults if it has caught a fly: another, if he has caught a little hare; another, if a little fish in a purse-net; another, if he has hunted down wild-boars; another, if,

<p>sweetest characters; who, often, from too modest a diffidence of themselves, submit their own finer sentiments, and allow themselves to be</p>	}	<p>guided and led wrong, by men of far less genius and worth than themselves, whose low views their own candour makes them not suspect.</p>
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bears; another, if he has conquered the Sarmatians: are not all these robbers alike, if you examine their sentiments?

II. ACQUIRE a method of contemplating how all things change into one another. apply constantly to this part [of philosophy,] and exercise yourself thoroughly in it. for there is nothing so proper as this for raising you to an elevation and greatness of mind. he who does this, has already put off the body, and being sensible how instantly he must depart from among men, and leave all these things behind him, resigns himself entirely to ² justice, in whatever he does

¹ This has probably been occasioned by the behaviour of some of his officers, upon seizing parties of the Sarmatians, with whom the Romans were then at war; and designed to represent the vanity of conquerors.

² Justice is taken here in the extensive Platonic sense.

himself; and to the nature of the whole, in every thing else which happens. what any one may say, or think of him, or do against him, on this he spends not a thought. he satisfies himself with these two things: with acting justly in what he is at present doing; and with loving what is at present appointed for him. he has thrown off all hurry and bustle; and has no other will but this, to ¹ go on in the straight way ² according to the law; and to ³ follow God in the straight way.

regarding not only what are called the rights of mankind, but comprehending resignation to God, and all the kindest social virtues. see, XI. 20. at the end; and, XII. 1.

¹ See, V. 3.

² See, II. 16. at the end.

³ According to Gataker,

Antoine has here before his eye the following passage of Plato in the *Republic* of the laws. "God, in whose hand is the beginning, end, and middle of all things, pursues the straight way; going about every where according to nature." he is always attended by Jus-

IN WHAT need of suspicions [about the event?] since you can consider what ought to be done: and if you understand that surely, go on in the road to it, calmly, and inflexibly. but if you are not sure, suspend, and consult the best advisers. if you meet with any obstacles in the way, proceed with a prudent caution, according to the means you have; keeping close to what appears just. for that is the best mark to aim at. since the failing in that is the only proper miscarriage. he who, in every thing, follows reason [or the law of his nature] is always at leisure, and yet ready for

ties, who punishes those
who come short in their
observance of the divine
law; the man who is a-
bout to live happy, keeps

close by her, and follows
God along with her.
The reading in the o-
riginal here is uncertain.

any business; always chearful; and yet composed.

13. AS soon as you awake, immediately ask yourself: will it be of consequence to you, if what is just and good be done by some other person? it will not: have you forgot, those who assume such airs of importance in their praises and censures of others, what kind of men they are in bed, and at table? what their actions are; what they shun, and what pursue? what they steal, and what they rob? not with feet and hands, but with their most precious part; by which one may, if he has the will, procure to himself faith, honour and modesty, truth, law, and a good divinity with

1 The grand law of promoting the perfection of the whole, obedience to which is the supreme happiness. B. VIII. 2. and X. 25.

ia, [which is the supreme felicity or good-fortune.]

14. TO [the presiding] Nature, which gives and resumes again all things, the well-instructed mind, possessed of a sense of honour and decency, says; 'Give what thou willest; 'take back what thou willest.' and this he says not with an arrogant ostentation, but with obedience alone, and good-will to her.

15. THIS remainder you have of life is small. live, as if on a [lonely] mountain. for 'tis no matter whether there or here, if one, where-ever he lives, considers the universe as a city. let men see and know you to be a man indeed, living according to nature. if they cannot bear with you,

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let them put you to death. for better so than live as they do.

16. SPEND your time no longer, in discoursing on what are the qualities of the good man; but in actually being such,

17. FREQUENTLY represent to your imagination a view of the whole of time, and the whole of substance: and that every individual thing is, in substance, as a grain of millet; and, in duration, as a turn of a wimble.

18. CONSIDER, with attention, each of the things around you as already dissolving, and in a state of change, and, as it were, corruption, or dissipation; or, as each formed by nature such as to die.

19. WHAT sort of men are they

1 This a proverbial simile for things that pass in a moment.

when eating, sleeping, procreating,
easing nature, and the like! and, then,
what sort of men when distributing
their largesses, and elate with pride;
or angry, and sharply rebuking with
a stately insolence! to how many were
they, but lately, slaves, and on what
accounts! and in what condition will
they shortly be?

20. THAT is for the advantage of
each which the nature of the whole
brings to each. and for his advantage
at that time, at which she brings it.

21. 1 'EARTH loves the rain; —
' and the majestic ether loves [the
'earth.'] the universe, also, loves to
do that which is going to happen. I
say, then to the universe; 3 what thou

1 This word is uncertain in the original.

2 From Euripides.

3 *quasi* in Greek as *amat*
in Latin for *loves*.

lowest I love. is not our common phrase according to fact; when we say 'such a thing loves to be so,' [to denote that it is usual or natural.]

22. EITHER you are living here, and now habituated to it: or going hence, and that was your will: or you are dying, and have finished your public offices in life. now besides these there is nothing else. so, take courage.

23. LET this be always manifest to you: that a country retirement is

1 Thus Epictetus, Artian II. 16. 'Have the courage to lift up your eyes to God, and say: use me, after this, for what purposes thou wilt; my sentiments concur with thee. I plead against nothing which seems proper to thee.' and IV. 7. 'I adhere to him as a servant and attendant. his pur-

pose, his desire, and in a word, his will, is mine also.' thus also Seneca in his antithetical way. Epist. 96. 'I do not [barely] obey God, but [cordially] assent to him. I follow him from inclination, and not necessity.' so that resignation to the will of God, in the highest sense, appears to have been a maxim uni-

just like any other place; and that all things are the same there as on the mountain-top, or at the wild sea-coast; or any where. for you may always meet with that of Plato, who says, ' [The wise man ever enjoys retirement;] he makes the city-wall serve him for a shepherd's fold on a hill-top.'

24. WHAT is my governing-part to me? and to what purposes am I now using it? is it void of understanding? is it loosened and rent off from society? is it glewed to, and incorporated with the flesh, so as to turn which way that pleases?

25. HE who flies from his master is a fugitive-slave: now, the law is our ma-

verbal among the Stoics. | " the sun &c. — and there
 1. To what place soever | the society of the Gods?
 " I go, there I can enjoy | Epictet. H. 25.

ster; and so the transgressor of the law is the fugitive: and he, also, who is grieved, or angry, or afraid, because any thing has happened, or is happening, or formerly happened, of these things which are ordered by him who governs all: who is the law, appointing to every one what is proper for him. he, then, who is afraid, or grieved, or angry, is the fugitive-slave.

26. WHEN one has cast the seed into the womb, he departs: another cause receives it, operates, and finishes the infant. wonderful production from such a beginning! again, the infant lets the food down its throat;

: This passage clears up many others where the same word occurs obscurely. See, VII. 31.

Thus also, the author of the book de Mundo, which goes under Aristotle's name;

chap. 6. 'For our law, exactly impartial to all, is God; incapable of amendment or change; more excellent, I think, and stable, than those written on the tables of Sinai.'

and then another cause receives it, and transforms it into [organs of] sensation, motion, and, in a word, life, and strength, and other things how many and surprising! contemplate therefore, these things, tho' done so very covertly, and view the power [which produces them] in the same way as you view the power which makes bodies tend downwards or upwards: not with your eyes, indeed; yet no less manifestly.

27. FREQUENTLY reflect, how all things which happened formerly were just such as happen now. reflect, also, that such too will those be which are to ensue. and place before your eyes the whole, which you have ever known, either from your own experience, or ancient history; dramas,

and scenes, all of the same kind, such as the whole court of Hadrian; the whole court of Antoninus; the whole court of Philip; of Alexander; of Croesus. for all these were of the same kind [with your own] only composed of other persons.

28. CONCEIVE every one, who is grieved, or storms, at any thing whatever, to be like the pig in a sacrifice, which kicks and screams, while under the knife. such too is he, who, on his couch, deplores in silence, by himself, that we are all tied to our fate. consider, too, that, only to the rational animal it is given to follow wil-

<p>1 Epictetus. II. 16. ' All ' these, sorrow, fear, envy, ' desire, effeminacy, intem- ' perance, it is impossible ' for you to throw off, o- ' therways than by looking ' up to God, giving your-</p>	<p>' self up to him, piously em- ' bracing all he orders. nay ' tho' your will be other- ' ways, yet with all your ' wailing and groaning, you ' must still follow him, as ' the stronger.'</p>
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kingly what happens. but the bare following is a necessity upon all.

29. LOOK attentively on each particular thing you are doing; and ask yourself, if death be a terror because it deprives you of this.

30. WHEN you are offended at a fault of any one, immediately turn to yourself; and consider, what fault of a like kind you yourself commit. such as judging money to be good; or pleasure; or glory; and so of the rest. for, by fixing your attention on this, you will quickly forget your anger; ta-

<p>I It is recorded of Plato, that he practised habitually this maxim. in Epictetus too the following divine passage is of the same kind, IV. 4. 'I attend to what men say, and how they act, not with any bad intention, or that I may have matter of blaming, or laugh-</p>	<p>ing at them; but I turn into myself to see if I too, commit the same faults. [my next inquiry is] how shall I get free of them? if I also was subject formerly to the same weakness, and am not now; 'TIS TO GOD I GIVE THE PRAISE.'</p>
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king this along, too, that he is ¹ forced for, what else could he do? or, if you can, remove what forces him.

31. WHEN you consider ² Satyrio the Socratic, think on Eutyches, or Hymen: and, when you consider Euphrates, think on Eutychio or Silvanus: and when Alciphron, think on Tropatophorus; and when you consider Xenophon, think on Crito or Severus: and when you look into yourself, think on any one of the Cæsars: and so analogously, when you see any body else. then let this at the same time enter your mind: where, now, are those? no where? or who

¹ See Pl. 27. and IX. 42.

² Of these names which follow, few are known; but it is plain, in general, his design here is, that the sight of remarkable men should make one call to mind o-

thers like them in former ages, who are now gone: and that no man is so much important, that he will be much missed in the universe; others as great are rising.

an tell? for thus you will constantly behold all human things as smoke and nothing. especially if you recollect, that, what has once changed, will never exist again through all the infinity of time. how soon, then, will your change come? and why is it not sufficient to you to pass this short space gracefully [in this universe.] how fine a subject of employment to yourself are you shunning? for, what are all things but exercises for that rational power which hath viewed all things that occur in life, with accuracy, and according to their true natures? stay, then, till you make all these things familiar to yourself: as the healthy stomach adapts all things to itself: as ² the shining fire turns

¹ See VII: 68. ² See the same simile beautifully applied, IV. 1.

whatever you throw on it, into flame and splendor.

32. LET no body have it in his power to say with truth of you, that you are not a man of simplicity, candour and goodness. but let him be mistaken, whoever has such an opinion of you: now, all this is in your own power. for, what is he who hinders you to be good, and single-hearted? only do you determine to live no longer if you are not to be such a man. for neither does ' reason; in that case, require you should.

33. IN this present matter you are employed about, what can be done or said in the soundest, [and most upright] manner? for, whatever that be, you are at liberty to do or say it.

See IX. 29.

and do not make pretences, as if hindered. you will never cease from groaning [and repining,] till once you be so affected, that such as luxury is to the men of pleasure, such be to you the doing, in every subject of action that is thrown in your way, or falls into it, those things which are properly suitable to the frame and constitution of man. for, every thing, which you are at liberty to perform according to your own proper nature, you must conceive to be a delightful enjoyment; and you have this liberty every where. now, to the cylinder, it is not given to move every where in its proper motion: nor to the water: nor to the fire: nor to any of those other things which are governed by a nature or a soul irrational: for there

‘ Breeds more mean-while ; which
in spring-tide appear.’

‘ Of men, thus, ends one race, while
one is born.’

your children, too, are little leaves;
and these are leaves too, who declaim
with such important airs of assu-
rance, and sound forth the praises
of others, or, on the contrary, curse
them ; or, who privately censure and
sneer at them. in the same man-
ner, these are leaves, also, who are to
preserve your surviving fame. for all
these, ‘ in spring-tide appear.’ then
the wind shall presently throw them
down. and the forrest breed others
in their stead. the short-lived existence
is common to them all. yet are you
dreading or courting them, as if they
were to be eternal. nay, in a little,

you will close your eyes. and him, who carries you out to your funeral, shall another bewail.

35. THE sound eye ought to behold [with ease] all the objects of sight; and not say, 'I want the green:' for that is like one who has sore eyes. the sound ear, and sense of smelling, ought to be ready for all the objects of hearing and smelling; and the sound stomach be equally disposed for all sorts of food, as a mill for all it is framed to grind. so also the sound mind ought to be ready for all things which happen. that mind which says, 'let my children be preserved; and let all men applaud whatever I do;' is an eye which seeks the green objects; or teeth, which seek the tender food.

36. THERE is no man of so hap-

py a lot, but that, when he dies, some of the by-standers will rejoice at the evil which befalls him. was he good and wise? will there not be somebody, who, at his death, will say within himself? 'I shall at last get breathing from this strict tutor. he was not indeed severe to any of us. yet I was sensible he tacitly condemned us.' thus will they say of the good man. but, in my case, how many other reasons are there, for which, multitudes would gladly get rid of me? this you may reflect on, when dying; and depart with the less regret, when you consider, 'I am going out of such a life, that, in it, my very partners, for whose sakes I under-

1 Death being in their opinion an evil.

2 This is one of those he calls popular supports, which yet strike the heart: see IX. 3.

' went and struggled with so many la-
 ' bours, put up so many prayers, had
 ' so many cares, those very men are
 ' wishing me to be gone; hoping from
 ' thence, 'tis likely, for some other sa-
 ' tisfaction.' who, then, would strive
 for a longer stay here? do not, how-
 ever, on this account, go off less be-
 nign toward them; but preserve your
 own manners, and continue to them
 friendly, benevolent, and propitious:
 and, on the other hand, do not go
 off, as torn away; but as, when one
 dies a gentle death, the soul comes
 easily out of the body; such also ought
 your departure from these men to be,
 for Nature had knit and cemented
 you to them: but now she parts you,
 I part, then, as from relations; not
 reluctant however, but peaceable. for

death, too, is one of the things according to nature.

37. ACCUSTOM yourself, as much as possible, in every thing any one is doing, to consider with yourself; what end does he refer this to? but, begin, at home; and examine yourself first.

38. REMEMBER, 'tis ¹ that which lies hid within, which draws and turns you ² as the wires do the puppet. 'tis that, is eloquence: that, life: that, if I may say so, is the man. never blend with it, in your imagination, this surrounding earthen vessel, and these little organs. they are but like the ax, [any tool of any artizan,] with this only difference, that they are natu-

¹ Passions and opinions in the mind.

² See this term explained, at II, 2. in the note.

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rally united with us : since, none of these parts are of any more service, without the cause which moves and stops them, than the shuttle is to the weaver ; the pen, to the writer ; or the whip, to the charioteer.

B O O K X I.

1. **T**HESE are the privileges of the rational soul: it contemplates itself; it forms or fashions itself in all parts: it makes itself such as it desires: ¹ the fruit it bears, itself enjoys; whereas, others enjoy the fruits of vegetables and lower animals: it always obtains its end, whensoever the close of life may overtake it. in the dance, or the dramatic action, if by any thing interrupted, the whole action is made incomplete; but, as to the soul, in whatever part of action, or wheresoever, overtaken by death, the past action ² may be a complete

¹ See IX. 10.

² As the supremum excel- | lence of the rational soul
is, according to the Stoics,

whole, without any defect. so that, I may say, 'I have obtained all which is mine.' nay, further, it ranges around the whole universe, and the void spaces beyond; views its extent; stretches into the immensity of duration, and considers and comprehends the periodical renovation of the whole. it discerns, also, that those who come after us shall see nothing new; and that our predecessors saw no more than we have seen. nay, one who has

an entire conformity to the will of the presiding Mind, or agreement with nature; and this is their supremum and only happiness: he who acts well the part appointed to him, whether a long or a short one, has attained to the greatest happiness and perfection of his nature. hence their paradox, that 'length of time is of no importance to happiness.' all

obstacles to our designs about external things, afford new occasions of the best actions, those which are most conformable to nature: such as resignation to the will of God; good-will toward those who oppose us; submission to any distresses, or to an early death, happening by the divine Providence. and thus our part may always be complete.

lived but forty years, if of any tolerable understanding, has, because of the uniformity of all things, seen, in a manner, all that is past and future. these, too, are the properties of the rational soul: love to all around us; truth, and modesty; and the respecting nothing more than itself: which, too, is the property of the ¹ law. thus, there is no difference between right reason and the ² reason of justice.

2. YOU may be enabled to despise the delightful song, or the dance, or the admired exercises; if you divide the harmonious tune into its several notes, and ask yourself about each of them apart, 'Is it this which so charms and conquers me?' for you would blush to own that. do the like as to

¹ See X. 25. ² See X. 12, and the note.

the dance, about each posture and motion ; and the like about the exercises. in general, as to all things, except virtue, and the offices of virtue, remember to enure yourself to a low estimation of them, by running forthwith to their several parts; and considering them separately. transfer the like practice to the whole of life.

3. How happy is that soul, which is prepared, either to depart presently from the body, or to be extinguished, or dispersed, or to remain along with it! but, let this preparation arise from its own judgment, and not from mere obstinacy, like that of the ¹ Christians;

¹ It is no wonder an Heathen emperor should thus speak of the Christians. it is well known that their ardour for the glory of martyrdom was frequently im- moderate; and was censured even by some of the primitive fathers. this is no dishonour to Christianity, that it did not quite extirpate all sort of human frailty. and

that you may die considerately, with a venerable composure; so as even to persuade others into a like disposition; and without noise, or ostentation.

4. HAVE I done any thing social and kind? is not this itself my advantage ¹? let this thought always occur; and never cease to do such actions.

5. WHAT art do you profess? to be good. and, how else is this to be accomplished, but by the great maxims about the nature of the whole, and about the peculiar ² structure and furniture of human nature?

there is something so noble in the steadfast lively faith, and the stable persuasion of a future state, which must have supported this ardour, that it makes a sufficient apology for this weakness, and gives the strongest con-

firmation of the divine power accompanying the Gospel.

¹ See the end of the IX book.

² This, as it was often mentioned already, is such as both recommends to us

6. TRAGEDIES were, at first, introduced, as remembrancers of the events which frequently happen, and must happen, according to the course of nature; and to intimate, that, such events, as entertain us on the stage, we should, without repining, bear up- on the greater stage of the world. you see that such things must be accomplished; and, that those persons could not avoid bearing them, who made the most dismal exclamations, ‘ ‘ Alas ‘ Cithoeron ! ’ our dramatic poets have many profitable sayings; such as that, especially,

all pious veneration and submission to God, and all social affections; and makes such dispositions our chief satisfaction and happiness.	lebrated tragedy of Sopho- cles, being the exclamation of Oedipus in his distress, wishing he had perished in his childhood when he was exposed on that mountain.
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1 This relates to the ce-

‘ Me and my children, if the Gods
neglect,

‘ It is for some good reason.’ ——
and again,

‘ Vain is all anger at the external
things.’

and,

‘ For life is, like the loaden’d ear,
cut down.’

and such like.

To tragedy succeeded the ancient comedy; using a very instructive liberty of speech; and, by open direct censure, humbling the pride of the great. to this end, Diogenes used something of the same nature. next, consider well, for what purpose the middle comedy, and the new, was introduced; which, by degrees, is degenerated, from the moral view, into the mere ingenuity

of artificial imitation.'tis well known, however, that they, too, contain many useful admonitions. but, consider for what ¹ purpose this whole contrivance of poetry, and dramatical pieces, was intended.

7. HOW manifest is it, that ² no other course of life was more adapted to the practice of philosophy than that you are engaged in?

8. A BRANCH broken off from that branch to which it adhered, must necessarily be broken off from the

¹ I suppose, to make us see, that many calamities, unlucky accidents, crimes, frauds, oppressions, and cunning artifices, are to be expected in the world; and to make them so familiar to us, that we shall not be much surpris'd, or lose presence of mind, and proper self-command and recollection, when they happen.

² This is an amiable notion of Providence, that it has ordered for every good man that station of life, and those circumstances, which infinite wisdom foresaw were fittest for his solid improvement in virtue, according to that original disposition of nature which God had given him.

whole tree, even thus, a man broken off from any fellow-man, has fallen off from the social community, a branch must always be broke off by the force of something else: but a man breaks off himself from his neighbour, by hatred or aversion; and is not aware that he thus tears off himself from the whole political union. but, this is the singular gift of Jupiter, who constituted this community, to mankind, that we may agree-re-unite in this continuity, and grow together, and become natural parts completing the whole. yet, such separations, happening often, make re-union and the restitution more difficult. in general, there is a considerable difference, between a branch which has always grown along, and

conspired, with the tree; and one which has been broken off, and ingrafted again. of these, say the gardeners, they may 'make one tree in appearance with the stock, but not make an uniform whole with it.

9. THEY who oppose you, in your progress according to right reason; as they cannot force you to quit the sound course of action; so, let them not turn you off from your kind affections toward themselves. vigilantly persist in both these; not only in the stable judgment and practice,

1. There is great difficulty in ascertaining the text here, and apprehending well what is intended by the terms of gardening alluded to. in general, 'tis the author's intention to show how much a continued innocence of manners is preferable to even the most thorough repentance after gross vices; as to the inward tranquillity, and uniform satisfaction, of the soul with itself. to this refer many thoughts in the former books, about the advantage of 'being always straight and upright, rather than 'one rectified and amended.'

but in all meekness toward those who attempt to hinder you, or otherwise give you trouble. 'tis a sign of weakness, either to be enraged at them, or desist from the right practice, and give up yourself as defeated. both are deserters from their post, the coward, and he who is alienated in affection from one by nature a-kin to him, and who ought to be beloved.

10. NATURE cannot be inferior to art: the arts are but imitations of nature. if so, that nature which is of all others the most complete, and most comprehensive, cannot be inferior to the most artificial contrivance. now, all arts subject and subordinate the less excellent to that which is more excellent. the universal Nature must do the same. hence the original of

¹ Justice; and from Justice spring the other virtues. Justice cannot be preserved, if we are anxiously solicitous about indifferent things, or are easily deceived, rash in assent, or inconstant.

11. IF those things which occasion you such disturbance in the keen pursuits or dread of them, do not advance to you, but you advance toward them; restrain your judgments about them, and they will stand motionless; and you will neither pursue nor dread them.

12. THE soul is as a polished sphere, when it neither ² extends it-

¹ The grand point of justice is the highest love to the supremam goodness and excellence, and resignation to infinite wisdom; and, next to this, a steady obedience to his will, in all acts of be-

neficence and goodness to our fellows. see X. 12.

² That is, as it were, stretching into length by desires, or admitting other things to stick to it by too eager and passionate fond-

self to any thing external, nor yields inwardly to it, nor is compressed in any part; but shines with that light which discovers both the truth in other things, and that 'within itself.

13. DOES any one despise me? let him see to it. I shall endeavour, not to be found acting or speaking any thing worthy of contempt. does any one hate me? let him see to it. I

ness or anxiety, or yielding and sinking under the pressure of external evils. see VIII. 41.

1 As the most important practical truths are found out by attending to the inward calm sentiments or feelings of the heart: and this constitution of heart or soul is certainly the work of God, who created and

still pervades all things; it is just and natural to conceive all divine and social dispositions as the work of God: all the great moral maxims deeply affecting the soul, and influencing the conduct, are the illumination of God, and a divine attraction toward himself, and that way of life he requires.

Ille Deo plenus—

*Haeremus cuncti superis. Temploque tacente,
Nil facimus non sponte Dei: nec vocibus ullis
Numen eget: dixitque semel nascentibus auctor
Quicquid scire licet.*

Lucan. lib. IX.

shalt be kind and good-natured toward all; and even ready to shew to this man his mistakes: not to upbraid him, or make a shew of my patience; but from a genuine goodness; as¹ that of Phocion, if he was truly sincere. such should be your inward temper; so that the Gods may see you neither angry, nor repining at any thing. for what can be evil to you, if acting what suits your nature? will not thou bear whatever is now seasonable to the nature of the universe, O man! thou; who art formed to will that every thing should happen which is convenient for the whole.

14. SUCH as despise each other, yet are fawning on each other. such

¹ The story alluded to, is uncertain. Phocion was of the sweetest and calmest temper.

as strive to surpass each other, are yet
 subjecting themselves to each other.

15. HOW rotten and insincere are
 these professions: 'I resolve to act with
 you in all simplicity and candour.'
 what are you doing, man? what need
 you tell us this? it will appear of it-
 self. this profession should appear
 written in the forehead: your tem-
 per should sparkle out in your eyes;
 as the person beloved discerns the af-
 fection in the eyes of the lover: the
 man of simplicity and goodness
 should, in this, resemble such as have
 a disagreeable smell in their armpits;
 his disposition should be perceived by
 all who approach him, whether they

1 By desiring to obtain
 their applause, or fretting
 when disappointed: or by
 such passionate emulation or
 envy, at occasions a great
 deal of pain when another
 succeeds in his designs.

will or not. the ostentation of simplicity is like a dagger for insidious designs. nothing is more odious than the friendship of the wolf. shun this above all things. the man of real goodness, simplicity, and kindness, bears them in his eyes, and cannot be unobserved.

16. THE power of living well is seated in the soul; if it be indifferent toward things which are² indifferent, it will obtain this indifference, if it examines them well in their parts, as well as in the whole; and remembers that none of them can form opinions in us, nor approach to us; but stand still, without motion. these judgments

1 Alluding to the fable of the treaty; in which, the sheep gave up their dogs as hostages to the wolf, upon his kind professions of friendship.

2 All external things or events; every thing beside virtue and vice. see B. II. 11.

we form ourselves, and as it were inscribe them in ourselves. we may prevent this inscription ; or, if it lurks within, unawares, immediately blot it out. 'tis but for a short time we shall need this vigilance. our life shall presently cease. where is the great difficulty of keeping these things right? if the opinions are according to nature, rejoice in them: they will fit easily. if they are contrary to nature, examine what it is that suits your nature; and quickly haste after it, tho' attended with no glory. a man is always excused, in pursuing his own proper good.

17. [CONSIDER] whence each thing arose; of what compounded; into what changed; what the causes

of the change; and that it suffers no evil.

18. [As to those who offend me, let me consider,] first, how I am related to them; that we were formed for each other; that, in another respect, I was set over them [for their defence,] as the ram over the flock, and the bull over the herd. ascend yet higher. there is either an empire of atoms, or an intelligent nature governing the whole. if this latter, the inferior natures are formed for the superior, and the superior for each other.

AGAIN, consider ² what sort of

<p>¹ This consideration should have great power in restraining all anger, malice, or envy: as no event happens but by the permission of sovereign goodness: and as the great command of this</p>	<p>supreme goodness, intimated in the very constitution of nature, is, that all intelligent beings should love and do good to each other.</p> <p>² This thought leads us to pity the mistakes and cr-</p>
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men they are at table, in bed, and elsewhere; how necessarily they are influenced by their own maxims; and with ¹ what high opinions of their own wisdom they entertain them.

THIRDLY, that, if they do right, you ought not to take it ill; if wrong, sure 'tis ² unwillingly and ignorantly. 'tis unwillingly, that any soul is deprived of truth, by erring; or of justice, by a conduct unsuitable to the object. how uneasy is it to them to be reputed unjust, insensible, covetous, or injuriously offensive to all around them?

FOURTHLY, that ³ you have many faults of your own, and are much

rors of others, because of their ignorance; and has frequently occurred before.

¹ See IX. 34.

² See above, II. 2. and VIII. 14. with the places referred to there.

³ See X. 36.

fuch another. and, that, though you abstain from some such crimes, yet you have a like strong inclination ; however from fear, or concern about your character, you abstain from them.

FIFTHLY, ' you are not sure they have done wrong. many things may be done justly, with another intention than you imagine, on some singular occasions, a man must be well informed of many points, before he can pronounce surely about the actions of others.

SIXTHLY, when your anger and resentment is highest, remember human life is but for a moment. we shall be all presently stretched out dead corpses.

in the moment
the moment
the moment
 1 This explains IX. 38.

SEVENTHLY, that 'tis not the action of others, which disturbs us. their actions reside in their own souls. our opinions alone disturb us. away with them; remove the notion of some terrible evil befallen you, and the anger is gone. how shall I remove it? by considering that what befalls you, has no moral turpitude: and, if you allow any thing else to be 'evil, you must fall into many crimes, may become a robber, or one of the worst character.

EIGHTLY, what worse² evils we

1 This reasoning is frequent among the Stoics. if other things are reputed evils beside vices, say they, some high degrees of these natural evils impending may overpower our virtuous resolutions. if we dread pain, poverty, or death, as

great evils; in order to avoid them, we may be tempted to acts of injustice, to break our faith, or desert our duty to our friends or our country.

2 That is moral evils, unkind affections, murmuring against Providence,

suffer by anger and sorrow for such things, than by the things themselves, about which those passions arise.

NINTHLY, that meekness is invincible, where it is genuine, and sincere without hypocrisy. for, what can the most insolent do to you, if you steadfastly persist in kindness to him, and, upon occasion, mildly admonish and instruct him thus, at the very time he is attempting to do you an injury? ‘Do not do so, my son! Nature formed us for a quite different conduct. ‘you cannot hurt me; you hurt yourself, my son!’ and shew him tenderly, and in general, that it is so; that bees, and other tribes of animals, do not thus behave to their fellows. but, this must be done without scorn or reproach; with a genuine good-will;

and with a calm mind, not stung with the injury, without ostentation of your philosophy, or any view to draw admiration from spectators; but as designed for him alone, altho' others may be present. remember these nine topics, as gifts received from the muses; and begin at length to become a man, for the rest of life. but guard against flattering men, as well as being angry with them: both are unsociable, and lead to mischief. and, in all anger, recollect, that wrath is not the manly disposition; that calm meekness, as it more becomes the rational nature, so, it is more manly. strength, and nerves, and fortitude, attend this disposition, and not the wrathful and repining: the nearer this disposition approaches to an immunity from pas-

sion, the nearer is it also to strength and power. as sorrow is a weak passion, so is anger: both have received the wound, and yield to it.

IF you want a tenth gift from the president, [or, leader,] of the muses; take this: that, to expect bad men should not commit faults, is madness; 'tis demanding an impossibility. to allow them to injure others, and demand they should not injure you, is foolish and ' tyrannical.

19. THESE ² four dispositions of the soul you should chiefly watch against; and, if discovered, blot them out; by saying thus concerning each of them, ' This appearance is not cer-

<p>¹ Denying the <i>jus æquum</i> in <i>populo libero</i>; and raising yourself above the common lot of mankind, as tyrants and usurpers do; contrary</p>	<p>to the laws of the state where they live.</p> <p>² Rashness of assent, anger, insincerity, sensuality,</p>
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tain evidence. this disposition tends
 to dissolve the social community.
 you could not say this from the
 heart: now you must repute it the
 most absurd thing, to speak not ac-
 cording to your own heart.' and,
 fourthly, [suppress] whatever you are
 conscious is the part of one who is
 defeated, and subjects the diviner part
 to the more dishonourable and mor-
 tal, the body, and its grosser passions.

20. THE aerial and ethereal parts
 in your composition, tho' they natu-
 rally ascend; yet, obedient to the or-
 der of the whole, they are retained
 here in the compound. the earthy
 and humid parts, tho' they naturally
 descend; yet are raised, and stand e-
 rect, tho' not their natural situation.
 thus, the elements, wheresoever pla-

ced by the superior Power, obey the whole; waiting till the signal be given for their dissolution. is it not grievous, that the intellectual part alone should be disobedient, and fret at its situation? nor is there any thing violent and opposite to its nature imposed upon it; but all according to its nature; and yet, it cannot bear them, but is carried away in a contrary course: for, all its motions toward injustice, debauchery, sorrows, and fears, are so many departures from its nature. and, when the soul frets at any event, it is deserting its appointed station. it is formed for holiness and piety toward God, no less than for justice. nay, these are branches of social

1 The Stoics speak of the | or state made up of Gods and
universe, as a great society | men, and therefore obedi-

goodness; yea, rather more venerable than any of the branches of justice toward men.

21. HE who has not proposed one constant end of life, cannot persist one and the same in the whole of life. but, that is not enough: you must examine this also; what that end or purpose ought to be. for, as the same opinion is not entertained concerning all those things which to the vulgar appear good, but only concerning some of them, such as are of public utility; so, your end proposed must be of the social and political kind. for, he alone who directs all his pursuits to such an end, can make all his actions

once and resignation is a | vernours of this state: see
piece of justice to the go- | B. V. 22.

uniform, and in this manner ever remain the same man.

22. REMEMBER the ¹ country-mouse, and the city-mouse; and the consternation and trembling of the latter.

23. SOCRATES called the maxims of the vulgar hob-goblins, and terrors only for children.

24. THE Spartans, at their public shows, appointed the ² seats for foreigners in the shade; but sat themselves any where, as they happened.

25. SOCRATES made this excuse, for not going to Perdiccas upon his invitation: 'lest,' says he, 'I should perish in the worst manner; receiving

¹ The fable is well known, representing the safety and tranquillity of a retired life, and a low station; and the dangers of ambition.

² This shows how manly it is to be enured to hardships, and to bear heat or cold; or is designed as an instance of courtesy.

'kindnesses, for which I cannot make
'returns.'

26. THERE is a precept even in the writings¹ of Epicurus, frequently to call to our remembrance some of those who were eminently virtuous.

27. THE Pythagoreans recommended to us, in the morning, to view the heavens, to put us in mind of beings which constantly go on executing their proper work; and of order, and purity, and naked simplicity; for, no star hath a veil.

28. CONSIDER what² Socrates appeared, dressed in a skin; when Xantippe had gone abroad dressed in his cloaths; and with what pleasantries he detained his friends, who

¹ Or, in the Ephesian commentaries; the Greek text is suspected.

² This story is not preserved to us.

seemed ashamed to see him in that dress, and were retiring.

29. IN writing, or in reading, be first taught yourself, before you pretend to teach others. observe this much more in life.

30. 'THOU, since a slave, no freedom hast of speech.'

31. 'AND my heart laugh'd with in me—.'

32. 'VIRTUE herself they blame with harshest words.'

33. 'TIS madness to expect figs in winter; so it is, to expect to retain a child, when [fate] allows it not.

34. EPICTETUS advises that when a father is fondly kissing his child, he

1 The design of these citations is uncertain: the first may serve as an admonition to submit to Providence, the second, to place our joy in virtue, and not in external things. the third, to make us easy under reproach.

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should say within himself, ' he is, perhaps, to die to morrow.' words of bad omen, say you. nothing is of bad omen, says he, which intimates any of the common works of Nature. is it of bad omen, to say corn must be reaped in harvest?

35. THE unripe grape, the ripe, and the dried. all things are changes, not into nothing, but into that which is not at present.

36. ' NONE can rob you of your ' good intentions ;' says Epictetus.

37. HE tells us also, we must find out the true art of assenting; and, when treating of our pursuits, that we must have a power of restraining them: that we may form every purpose with reservation? take care they

1 See above, B. IV. 1.

be kind and social, and proportioned to the worth of the object: that, for keen desires, we should restrain them altogether, and have no aversion to what depends not on our power.

38. 'TIS no small matter we contend for, says one, ' whether we shall be mad-men, or not.

39. WHAT do you desire? says Socrates: to have the souls of rational creatures, or brutes? rational, surely: what sort of rational, of the virtuous or vicious? of the virtuous. why, then, do not you seek after them? because we have them already. why, then, are you fighting with each other, and at variance?

¹ The Stoics had this paradox, that all who are not perfectly wise and virtuous are mad-men.

B O O K XII.

1. **A**LL you desire to obtain by so many windings; you may have at once, if you do not envy yourself [so great an happiness.] that is to say, if you quit the thoughts of what is past, and commit what is future to Providence; and set yourself to regulate well your present conduct, according to the rules of holiness and justice. of holiness, that you may embrace heartily what is appointed for you, since¹ Nature hath produced it for you, and you for it. of justice, that, with freedom, and without artifice or craft, you may speak the truth, and act according to² the law,

¹ That is the Providence of the author of Nature.

² X. 11. 25.

and the merit of the matter. and, be not stopped in this course, by the wickedness of another, or his opinion or talk, or by any sensation of this poor carcase, which has grown up a-round you. let that which suffers in such cases see to it. if, therefore, now that you are near your exit, you quit thought about other things, and honour only that governing and divine part within you, and dread not the ceasing to live, but the not commencing to live according to nature; you will become a man, worthy of that orderly universe which produced you, and will cease to be as a stranger in your own country; both astonished, with what happens every day, as if unexpected; and in anxious suspense about this and the other thing.

*Am. 1777. I have been thinking
 'may be to me' &c. &c.*

2. GOD beholds all souls bare, and stripped of these corporeal vessels, bark, and filth. for, by his pure intellectual nature, he touches only what flowed out, and was derived from himself. if you would enure yourself to do the like, you would be free from much distraction and solicitude. for, can he, who looks not to the surrounding carcase, be much hurried about dress, houses, glory, or any such external furniture or accommodation?

3. YOU consist of three things, this poor flesh, the animal breath of life, and the intellectual part. to the two former, ¹ some care is due, to ² a certain degree, as they are your's. but the ³ third alone is properly your's.

¹ X. 2.

² See B. II. 13. B. V. 19.

separate, therefore, from yourself, that is, from the intellectual part, all which others do and say; or what yourself have formerly done or said; and all those future events, about which you are disturbed; and all that may affect this encompassing carcase, or this animal life, which depends not on your power; and all these external events, which the eddy of fortune whirling around you, carries along; so that your intellectual power, kept disentangled from Fate, pure and free, may live with itself; acting what is just; satisfied with what happens; and speaking truth: if, I say, you separate from the governing principle within you those things which are, as it were, appended to it by its vehement passions, and the times past and

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future, you make yourself like the firm world of Empedocles,

'A sphere rejoicing 'midst the circling eddy.'

be solicitous only to live well for the present; and you may go on till death, to spend what remains of life, with tranquillity, with true dignity, and complacence with the divinity within you.

4. I HAVE often wondered how each man should love himself more than any other; and yet make less account of his own opinion concerning himself, than of the opinions of others. for, should God appear, or even any wise teacher, and enjoin one to entertain no thought or design, but what, as soon as formed, he would publish to others, no man could en-

ture to do so, even for one day: thus, we stand in greater awe of what those around shall think of us, than of what we think of ourselves.

5. HOW is it, that the Gods, who have disposed all other things in such comely order, and with such goodness toward men; yet, have neglected this one point, to wit, the preventing

1 This is plainly the objection of some others, not the author's own settled opinion against a future state. it was customary among the best philosophers, in imitation of Socrates, to speak upon this subject with such alternatives, even when they were persuaded that there would be a future existence. they thought this highly probable; and yet, as they had not full certainty, they suggested proper supports and consolations even upon the contrary supposition, and endeavoured

to give strong motives to virtue independent upon future rewards. but we wrong them exceedingly, if we imagine that they were doubtful of such points as they often propose in such alternatives. see B. II. 11. and IV. 27. and B. XII. 14. where even the doctrine of a Deity and Providence is proposed with such alternatives, tho' all know how firmly the Stoics were persuaded of both. instances of this kind occur in every book of our author.

that some of the very best of men, who have, as it were, lived with the Gods the greatest part of life, and, by a course of holy and religious services, been, as it were, familiar with the divinity, should have no further existence after they die; but be intirely extinguished. if this be truly the case, be well assured, had it been proper that the case should have been otherwise, they would have made it so. had it been just, it would have been practicable. had it been according to nature, nature would have effected it. from its not being so, if really it is not so, you may be assured it ought not to have been. you see, that, in debating this point, you are pleading a point of justice with God. now, we would not thus plead a matter of jus-

tice with the Gods, were they not perfectly good and just. and, if they are so, they have left nothing unjustly and unreasonably neglected in their administration.

6. ENURE yourself to attempt, even, what you despair of executing. for, the left hand, which, for its inability, through want of exercise, remains idle in many sorts of work; yet, can hold the bridle more firmly than the other, by being enured to it.

7. CONSIDER, in what state shall death find you, both as to body and soul? observe the shortness of life; the vast immensity of the preceeding, and ensuing duration; and the infirmity of all these materials.

8. To behold the active principle

stripped of its bark; the references and intentions of actions; what pain is; what, pleasure; what, death; what, glory; who is to each one the cause of all his disturbance and trouble; how no man can be hindered by another; how all is opinion.

9. IN the practising of the maxims, we should resemble the adventures in the exercises; and not the gladiators. the gladiator, sometimes, lays by his sword, and takes it up again; but, the champion in the exercises carries always his arms and hands along with him. he needs nothing else for his work but to wield these skillfully,

10. CONSIDER well the natures of things, dividing them into the ma-

OF M. ANTONINUS. B. II. 443
ial and active principles; and their
ferences.

11. WHAT a glorious power is
anted to man! never to do any ac-
n, but such as God is to commend;
d to embrace kindly, whatever
od appoints for him.

12. AS to what happens in the
urse of nature, the Gods are not
be blamed; they never do wrong,
illingly or unwillingly. nor are
en; for they do not willingly. there
e none, therefore, to be quarrelled
ith.

13. HOW ridiculous, and like a
tranger is he, who is surprised at any
hing which happens in life!

14. THERE is either a fatal ne-
cessity, and an unalterably fixed or-

der; or a kind and benign Providence; or a blind confusion, without a governor. if there be an unalterable necessity, why strive against it? if there is a kind Providence, which can be appeased; make yourself worthy of the divine aids. if there is an ungoverned confusion: yet compose yourself with this, that, amidst these tempestuous waves, you have a presiding intelligence within yourself. if the wave surrounds you, it can carry along the carcase, and the animal life; but, the intellectual part it cannot bear along with it.

15. WHEN a lamp continues to shine, and loses not its splendor, till it be extinguished; shall your veracity, justice, and temperance, be extinguished before you are?

16. WHEN 'you are struck with the apprehension, that one has done wrong; [say thus to yourself:] how are you sure this is wrong? grant it to be wrong: you know not but he is deeply condemning himself: this is as pityable, as if he were tearing his own face. and then, one, who expects vicious men should not do wrong, is as absurd as one expecting a fig-tree should not produce the natural juice in the figs; or that infants should not cry; or a horse should not neigh; or such other necessary things. what can the man do, who has such dispositions? if you are a man of high abilities, cure them.

17. IF not becoming, do not do

See IX. 38, and XI. 18, at the 5th precept.

it. if not true, do not say it. let these be your fixed principles.

18. CONSIDER always what it is, which strikes your imagination ; and unfold it, by distinguishing the cause, the matter, the reference, and the time within which it must necessarily cease.

19. WILL not you, at last, perceive, that you have something more excellent and divine within you, than that which raises the several passions, and moves you, as the wires do a puppet, without your own approbation? what now is my intellectual part? is it fear? is it suspicion? is it lust? is it any such thing?

20. FIRST, let nothing be done at random, without a reference. se-

condly, refer your actions to nothing else than some social kind purpose.

21. YET a little, and you shall be no more; nor shall any of those things remain, which you now behold; nor any of those who are now living. 'tis the nature of all things to change, to turn, and to corrupt; that others may, in their course, spring out of them.

22. ALL depends on your opinions: these are in your power. remove, therefore, when you incline, your opinion; and then, as when one has turned the promontory, and got into a bay, all is calm; so, all shall become stable to you, and a still harbour.

23. ANY one natural operation, ending at its proper time, suffers no

127. 11.

ill by ceasing; nor does the agent suffer any ill, by its thus ceasing. in like manner, as to the whole series of actions, which is life; if it ends in its season, it suffers no ill by ceasing; nor is the person, who thus finishes his series, in any bad state. the season and the term is limited by Nature; sometimes even by your own, as in old age; but, always by the nature of the whole. 'tis by the changes of its several parts, that the universe still remains new, and in its bloom. now, that is always good and seasonable, which is advantageous to the whole: the ceasing of life cannot be evil to individuals; for, it has no turpitude in it; since it is not in our power; nor is there any thing unsociable in it. nay, 'tis good; since 'tis seasonable to

the whole, and advantageous, and concurring with the order of the whole. thus, too, is he led by God, who goes the same way with God, and that by his own inclination.

24. HAVE these three thoughts always at hand: first, that you do nothing inconsiderately; nor otherwise than Justice herself would have acted. as for external events, they either happen by chance, or by Providence: now, no man should quarrel with chance, nor censure Providence. the second, to examine what each thing is, from its seed, to its being quickened; and, from its quickening, till its death; of what materials composed, and into what it must be resolved. the third, that, could you be raised on high, so as from thence to behold all

human affairs, and discern their great variety; conscious, at the same time, of the crowds of aerial and ethereal inhabitants who surround us: were you thus raised on high, never so often, you would see only the same things, or things exactly uniform; all of short duration. can we be proud of such matters?

25. CAST out your opinions; you are safe. who, then, hinders you to cast them out?

26. WHEN you fret at any thing, you have forgot that all happens according to the nature of the whole; and that the fault subsists not in you, but in another. and this, too, you forget, that, whatever now happens, has happened, and will happen; and the like now happens every where.

and this, also; how great the bond of kindred is, between any man, and all the human race; not by common seed or blood, but a common intellectual part. you forget, too, that the soul of each man is divine, an efflux from God; and this, also, that no man is proprietor of any thing: his dear children, his very body, and his life, proceeded from the same God. and this, too, that opinion is all. and this, that it is the present moment only, which one lives, or can lose.

27. RECOLLECT frequently those, who, formerly, were transported with indignation; those, who, once, proceeded to the highest pitch in glory, or in calamities, or in enmi-

1 See B. II. 1. and 12.

2 See B. II. 14.

ties, or any other circumstance of fortune. then stop, and ask, where are they all now? smoke, and ashes, and an old tale; or, perhaps, not even a tale. let every such instance occur. Fabius Catullinus in the country; Lucius Lupus, and Stertinius at Baiae; Tiberius at Capreae; and Velius Rufus; and, in general, all eminence attended with the high opinions of men. and, how mean are all the objects of our keen pursuits! how much more becomes it a philosopher, to shew himself, in the matters subjected to his management, a man of justice and temperance, following the Gods; and that with² simplicity. for,

1 Some of the persons here named as eminent, or singular in their fortunes, are not well known.

2 'Tis plain from the

reason subjoined, what this simplicity is, viz. a single view to act well the part appointed us by God, without aiming at glory, pleasure,

the most intolerable pride is that displayed in an ostentation of humility, and contempt of pride.

28. TO those who ask, 'where have you seen these Gods? or, whence are you assured they exist, that you thus worship them?' first, 'they are visible, even to the eye: again, my own soul I cannot see; and, yet, I reverence it; and thus, too, as I experience continually the power of the Gods, I both know surely that they are, and worship them.

29. THE safety of life depends on this; to discern each object, what it is in whole, of what materials, what

or any selfish advantage; but from love to God and moral goodness. this simplicity is opposite to the more subtle and refined sorts of selfishness.

1 This may relate to the heavenly bodies whom the Stoics deemed inferior deities.

its form or cause; to do justice with all our heart; and, to speak truth. and, what further remains, but to enjoy life, adding one virtuous office to another; so as not to leave any vacant interval?

30. THERE is but one light of the sun, tho' divided by walls, mountains, and other objects. there is but one common substance, tho' divided among ten thousand bodies, with peculiar qualities. there is but one animal soul, tho' divided by ten thousand natures, with their peculiar limitations; and ' one intellectual spirit,

1 It is manifest he does not here intend proper numerical unity, but only specific, or similitude: and this further, perhaps, that all individual natures are parts taken from some great mass, or whole of that kind. nor

can we conclude from their speaking of the re-union after death, that individuals cease to be distinct persons from the Deity and from each other; since it was the known tenet of the Stoics, that heroic souls were rai-

altho' it appears to be divided. the other parts of these mentioned wholes, such as the forms and matter, being void of sense, are void of affection to each other: and, yet, 'tis an intellectual being that preserves them, and a force of gravity, which makes them tend to the same place. but, what is intellectual has a peculiar tendency to its kind, and is naturally recommended to it. and the social affection cannot be entirely repressed.

31. WHAT do you desire? merely to be? or also to have sensation, and appetite? to grow, and to decay again; to speak, to think; are any of

fed to the dignity of gods, or immortal angels; and they mean no more than an entire moral union by resig- nation and complete confor- mity of will. some degree	of this union is attainable in this life, and strongly re- commended by the Stoics: see B. VIII. 34. such ex- pressions are frequent in the New Testament.
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these worthy of your desire? if all these are despicable; go on to the last that remains, to follow reason and God. now, it is opposite to the reverence due to them, if we repine that we must be deprived of all the former enjoyments by death.

32. HOW small a part is appointed to each one of the infinite immense duration? for, presently, it must vanish into eternity: how small a part of the universal matter? and, how small, of the universal spirit? on how narrow a clod of this earth do you creep? when all these things are considered, nothing will appear great, except acting as your nature leads; and bearing contentedly whatever the common nature brings along with it.

33. WHAT use does the gover-

ning part make of itself? on this, all depends. other things, whether dependent on your choice, or not, are but dead carcases, and smoke.

34. THIS must rouse you most powerfully to despise death, that, even those who deemed pleasure the sole good, and pain the sole evil, yet despised it.

35. TO the person who reputes that alone to be good, which is² reasonable, and reckons it indifferent, whether he has opportunity of exerting a greater number of actions, according to right reason, or a smaller: whether he beholds this universe for a longer or a shorter space, death cannot appear terrible.

¹ Epicurus.

explained in *Cicero de fin.*

² The peculiar meaning of this reasonableness is best

l. iii. c. 14.

36. YOU have lived, O man, as a denizen of ¹ this great state: of what consequence to you, whether it be only for five years? what is according to the laws, is equal and just to all. what is there terrible in this, that you are sent out, not by a tyrant, or an unjust judge, but by that Nature, which at first introduced you? as if ² the praetor who employed the player, should dismiss him again from the scene. but, say you, I have not finished the five acts, but only three. you say true; but, in life, ³ three acts make a complete play. for, 'tis he who appoints the end to it, who, as he was the cause of the composition,

¹ The universe.

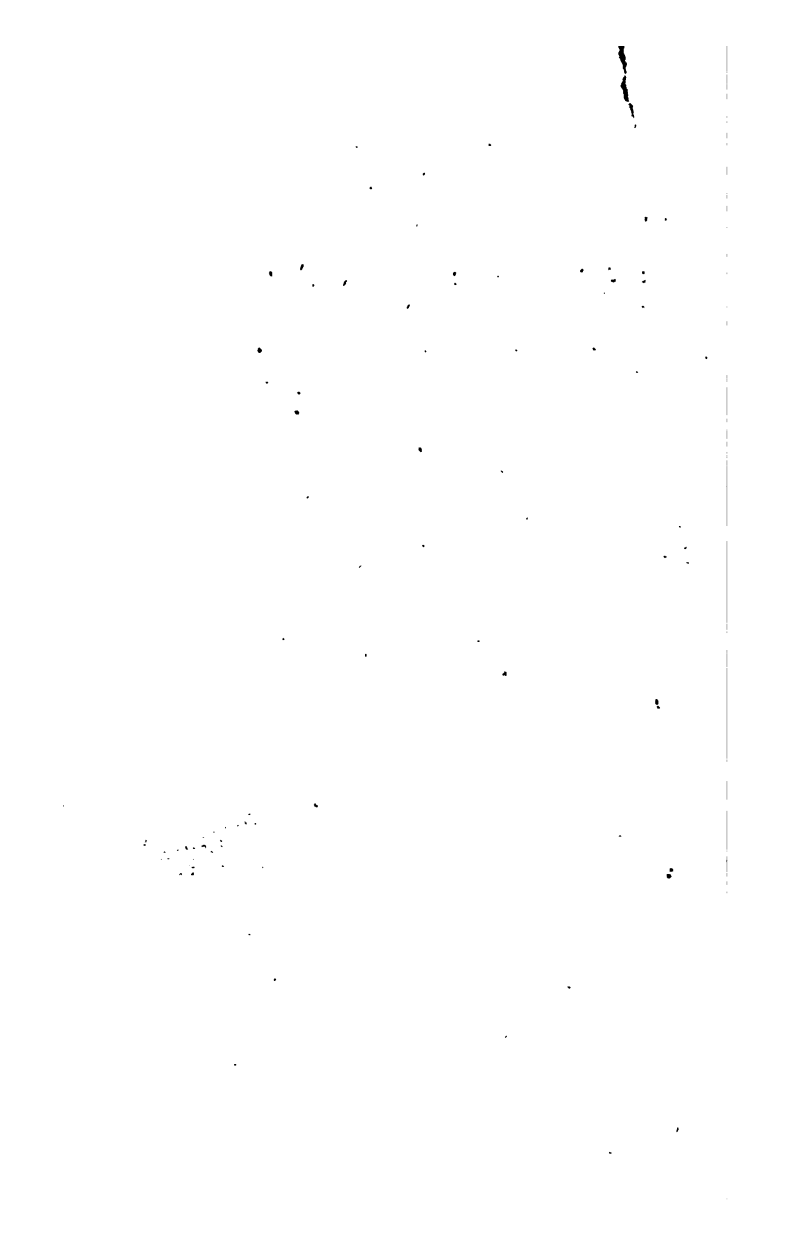
² The great magistrates
at their own charge exhibi-
ted shows to the people, and

among others gave plays,
and for this purpose em-
ployed the actors.

³ See above, B. XI. 1.

is now the cause of the dissolution.
neither of them are chargeable on
you: depart, therefore, contented,
and in good humour; for, he is pro-
pitious and kind, who dismisses you.

FINIS.



MAXIMS OF THE STOICS.

As GATAKER, in the prefatory discourse to his excellent edition and commentary on ANTONINUS, has given a very just SUMMARY OF THE CHIEF MAXIMS OF THE STOIC PHILOSOPHY, taken mostly from these Meditations; we thought it proper to translate it here; and give the references to the places he quotes; and the passages from some others, with a few additions.

I.

OF GOD, PROVIDENCE, and
the LOVE of GOD.

‘THE DIVINE PROVI-
‘DENCE² takes care of hu-
‘man affairs; and not of the universe

¹ Tho’ the Stoics have not used the term LOVE, for expressing our pious affections to GOD; yet, ’tis plain, they meant all which can be implied in that

‘ only, in general ; but, of each single
 ‘ man, and each single matter : is pre-
 ‘ sent in all the affairs of men ; and
 ‘ aids mankind, not only in those
 ‘ things which are their true good
 ‘ and happiness, but in the external
 ‘ conveniencies and supports of life.

‘ God is, therefore, ² above all to
 ‘ be worshipped ; ³ in all undertakings
 ‘ to be invoked ; ⁴ at all times to be
 ‘ remembered, and present to our
 ‘ thoughts ; ⁵ in all things to be ac-
 ‘ knowledged, and ⁶ his conduct ap-

word, as used since with regard to the Deity. they seem to have abstained from this term, out of reverence : *φεισεν*, and *φειλα*, with them, carry a notion of equality.

2 II. 3, 11. and VI. 44. see also the ‘ dissent :
 ‘ of Epictet. I. 12. 14. 16.

1 I. 14. and IX. 27. | also IX. 40. and the note.
 40.

2 V. 33.

4 VI. 7.

5 III. 13.

3 VI. 23. III. 13. see

6 VI. 18.

‘ in all

‘proved;’ for all things to be praised, and celebrated. To HIM alone, we ought, in singleness of heart, to yield a willing obedience in all we

‘these things will I vindicate THEE before men.’ Epictetus cited at VII. 45.

1 ‘If I was subject formerly to the same weakness, and am not now, ’tis to God I give the praise.’ Epictetus cited at X. 30.

‘In every event which happens in the universe, it is an easy thing to praise Providence, if one has these two things within him: a power to comprehend and understand what happens to every one; and, a grateful heart.’ Epictetus I. 6.

‘What words are sufficient to praise or declare these works of God as they deserve? had we understanding, what else ought we to do, both in public and private, but sing hymns to God, and bless him, and pour out our thanks before him? ought we not, while either digging, ploughing, or feeding, to sing this hymn to God: GREAT IS GOD! that he has given us hands, and organs for swallowing and digesting: that he makes us grow up insensibly; and breathe even while asleep. for each of these things we ought thus to bless him. but, of all to sing the greatest and most divine hymn, for his giving us the power of attaining the knowledge of these things, and the method of using them. what, then? since you, the

' do. ' from HIM whatever comes to
 ' us, we ought to receive, and em-
 ' brace, with a ready and hearty ac-
 ' cord: and think ² nothing better,
 ' multitude, are blind, ought there not to be some
 ' one to perform this duty in your place; and pay
 ' this hymn to God for you all? for, what else can
 ' I do, a lame old man, but sing a hymn to God?
 ' were I a nightingale, I would do the business of a
 ' nightingale. were I a swan, I would do that of a
 ' swan. now, that I am a rational creature, I ought
 ' to hymn the Deity. this is my business: this I per-
 ' form. this is my post: while I am allowed I will
 ' never leave it. and you I will exhort to join with
 ' me in this my song.' Epictetus I. 16.

These sentiments, says Gataker, and others of
 the same kind in Epictetus, are not unworthy of the
 best Christian: had he but, only, to the subject of
 his hymn, added God's gift of Christ to mankind.

2 ----- I know to whom I owe subjection and
 obedience: it is to God. Epictetus IV. 34.

1 IV. 34. 25. III. 4.

' In fine, will nothing but that which God wills.'
 Epictetus II. 17.

' To God I have subjected all my desires. what
 ' he wills, I will also. what he wills not, neither
 ' do I will.' Epictetus III. 26. IV. 27.

2 ' For I deem that better which God wills than
 ' that which I will.' Epictetus, *ibid.*

‘ nothing more convenient, 2 more
 ‘ advantageous, 3 more fortunate, or
 ‘ more seasonable, than that, whate-
 ‘ ver it be, which HE has WILLED. 4
 ‘ wherever HE thinks fit to lead us,
 ‘ there we ought to follow ; 5 without
 ‘ turning our back, or murmuring. 6
 ‘ whatever place, or station, HE has

1 VII. 57.

3 X. 20.

2 X. 20.

4 XII. 27.

‘ I adhere to him, as a servant, and attendant.
 ‘ his purpose, his desire, and, in a word, his will, is
 ‘ mine also.’ Epictetus as cited at X. 21.

‘ O Jove ! and thou, O destiny ! [by him

‘ Establish’d thorough nature,] lead me on

‘ Where e’er you have appointed me ; and I

‘ Will follow unreluctant.’----

The prayer of Cleanthes frequent-
 ly quoted by Epictetus.

5 ‘ From God come all things ; and it is best to
 ‘ follow him, without murmuring. he is a bad sol-
 ‘ dier who sighs while he follows his general.’ Se-
 neca, Epist. 107.

6. ‘ Whatever station or rank thou shalt assign
 ‘ me, I will die ten thousand deaths sooner than
 ‘ abandon it.’ Epictetus III. 24. after Socrates,
 ‘ in Plato’s apology.

‘ assigned us; that we ought strenu-
 ‘ ously to keep, and with all our might
 ‘ maintain; were we, even, by that,
 ‘ to meet a thousand deaths.’

II.

OF MAN; and the SOCIAL DU-
 TIES and AFFECTION to MEN,
 as, by NATURE, OUR KINSMEN.

‘ **M**ANKIND we ought ¹ from
 ‘ the heart to love, ² have ²
 ‘ tender care of, ³ and bear with their
 ‘ weakness; ⁴ abstain from all kind of
 ‘ injury, ⁵ that being even impiety: ⁶

¹ VIII. 13. IX. 27.

² IX. 3.

³ V. 33.

⁴ V. 33.

⁵ IX. 1.

⁶ V. 33.

‘ do them all the good we can; ¹ and
 ‘ not believe, we are born, and to live,
 ‘ for ourselves alone; ² but let all be-
 ‘ hold us dedicate ourselves, to the
 ‘ utmost of our strength and abilities;
 ‘ for the public good; ³ and kindly
 ‘ beneficent to all men.

‘ ⁴ WE ought to live satisfied with
 ‘ acting our part well, and with the
 ‘ inward consciousness of having done
 ‘ so: ⁵ without concern for the repu-
 ‘ tation of it; ⁶ without witnesses;

¹ VII. 55.

‘ Non sibi, sed, toti genitum se credere mundo.’

Lucan.

² VIII. 7.

| ⁴ IX. 6. and VII. 28.

³ III. 4.

| ⁵ V. 6.

‘ Even while giving, forgetting that he gives.’
 Seneca de Beneficiis II. 16.

⁶ III. 5.

‘ Let the motive, in all actions, be the deed it-
 ‘ self, and not the observers of it.’ Cicerò de fini-
 bus. B. II.

' ¹ without hope of reward; ² without
 ' any view at all of our own advan-
 ' tage. ³ but go on from one good
 ' deed to another; ⁴ and never be
 ' weary of doing good; ⁵ esteeming it
 ' the true fruit of living, to make life
 ' one uninterrupted series of good
 ' actions, so closely linked to one an-
 ' other, ⁶ that, thro' the whole, there
 ' be not found the ⁷ least break or in-
 ' terval: ⁸ deeming it our own good
 ' that we have done good to others;
 ' ⁹ and, that we have served ourselves,
 ' if we have been useful to any man:
 ' ¹⁰ and all, without catching at, or

1 ' 'Tis Epicurus who says men love each other
 ' from hope of reward.' Plutarch, ' of the love of
 ' our offspring.'

2 IX. at the end.

3 VI. 7. V. 6.

4 VII. 74.

5 XII. 29.

6 XII. 29.

7 IX. 23.

8 IX. at the end,

9 VII. 74.

10. VII, 73.

‘wishing for any external praise, or
‘glory, among mankind.

1 ‘The CULTURE of our own
‘HEART deserves, of all other, the
‘greatest and most reverential care.’

2 ‘TO LOVE the MORAL CHARM,
‘to act the FAIR, the LOVELY, the
‘HONOURABLE PART, are, of all
‘pursuits, the most excellent, the
‘most precious.

3 ‘From that which we are con-
‘scious is our DUTY, no desires, nei-
‘ther of life, nor of any thing what-
‘ever, should we allow to draw us a-
‘way; no fears of death, or torture,
‘much less of loss or harm, to deterr
‘us.’

‘These (says Gataker,) are the

1 V. 21. II. 13.

2 III. 6. VI. 16.

3 VI. 22. VII. 15.

VIII. 5.

4 VII. 44.

‘ MAXIMS and PRECEPTS of the
 ‘ STOICS; perfectly agreeable to their
 ‘ principles: all Holy, Righteous,
 ‘ Strict, and Manly: all breathing
 ‘ Picty, Affection, Humanity, and
 ‘ Greatness of soul.’

To this we shall subjoin the following extract from
 the same preface: being Gataker's apology for
 employing, tho' a Christian minister, so many
 year's time and labour on these Meditations, of a
 Heathen Emperor, under whose reign the Chris-
 tians suffered persecution.

‘ IN fine, says he, that I may return
 ‘ to what I at first advertised you
 ‘ of from St. Jerom; I think it may
 ‘ be boldly asserted, there are no re-
 ‘ maining monuments of the ancient
 ‘ strangers, which come nearer to the

1 So he calls the Heathens after St. Paul.

1 doctrine of CHRIST, than the wri-
 2 tings and admonitions of these two;
 3 Epictetus, and Antoninus. 'tis cer-
 4 tain, whatever precepts OUR LORD
 5 HIMSELF has given, in those ser-
 6 mons and conversations of his, in-
 7 serted and interwoven into the histo-
 8 ry of the gospel; 1 of abstaining from
 9 evil, even in thought: 2 of suppress-
 10 sing vicious affections: 3 of leaving
 11 off all idle conversation: 4 of cultiva-
 12 ting the heart with all diligence; 5
 13 and fashioning it after the image of
 14 God: 6 of doing good to men from
 15 the most single disinterested view: 7
 16 of bearing injuries with content-
 17 ment: 8 of using moderation, and

1 Matth. XV. 19.

2 ----- V. 22, 28.

3 ----- XII. 36.

4 ----- V. 20. VI. 33.

5 ----- V. 45. 48.

6 ----- VI. 1. 5.

7 ----- V. 39.

8 ----- XVII. 15. 36.

' strict caution, in our admonitions
 ' and reproofs: ¹ of counting all things
 ' whatever, and even life itself, as no-
 ' thing, when reason and the case de-
 ' mand them: and of undertaking
 ' and performing almost all the other
 ' duties of ² Piety, ³ Affection, ⁴ E-
 ' quity, ⁵ Humanity, ⁶ with the grea-
 ' test diligence and ardour: All these
 ' same precepts are to be found in An-
 ' toninus, just as if he had habitual-
 ' ly read them; they are every where
 ' interspersed through this collection
 ' of his thoughts and meditations;
 ' and continually inculcated with a
 ' surprising strength and life, which
 ' pierces to the bottom of the heart,

1 Luke XIV. 26. 33.

2 Matth. XXII. 37.

3 ----- XXII. 39.

4 ----- VII. 12.

5 ----- V. 44. and
 Luke X. 37.

6 ----- V. 19. 29.

‘ and leaves the dart deep fixed in the
 ‘ soul. this every attentive reader will
 ‘ perceive; every honest one confess.

‘ But some may, perhaps, say: To
 ‘ what purpose take those precepts
 ‘ from a stranger, and even an adver-
 ‘ sary to the Christian faith? when
 ‘ they can be had more readily from
 ‘ the sacred page, where they stand
 ‘ published to all. and as they come
 ‘ from the mouth of our MASTER
 ‘ himself, are enforced with the high-
 ‘ er authority of his command, and
 ‘ attended to with a stricter necessity
 ‘ of obedience.’

‘ To this I answer, that a care-
 ‘ ful perusal and serious reflection on
 ‘ these Meditations of Antoninus, are
 ‘ several ways useful.

‘ For, in the first place, the sacred

‘ writers have given us only the chief
‘ heads of OUR LORD’s discourses,
‘ concisely digested as a taste or spe-
‘ cimen; and those maxims and pre-
‘ cepts only summarily proposed, are
‘ in Antoninus more extensively ap-
‘ plied, more fully explained; and, by
‘ a great variety of striking argu-
‘ ments, established, illustrated, infor-
‘ ced and inculcated upon us, and ac-
‘ commodated to practice in civil life.
‘ in all this, our Emperor particular-
‘ ly excels.

‘ And, then, another thing of no
‘ small moment is this. we discover
‘ the equity of the Christian doctrine,
‘ and its perfect agreement with rea-
‘ son, while we show it is approved
‘ and praised even by strangers and

adversaries. ¹ A testimony from enemies is of great weight. And, says ² DION PRUSAEUS, The encomium of those who admire tho' they do not receive, must be the finest of all praises. The Apostle understood this very well, when he called in testimonies from ³ the inscriptions, and ⁴ writings of the strangers, for proof of the doctrine he brought and was publishing among them. surely it must conduce not a little, to vindicate and implant in the breasts of any whatever, the precepts and lessons of OUR LORD, as perfectly agreeable to equity and ⁵ reason; that,

¹ Isidor. Pelus. II. epist. 228. and III. epist. 335.

² Oration. 51.

³ Acts XVII. 23.

⁴ Acts XVII. 28.

⁵ Our reasonable service. Rom. XII. 1. to follow God and reason: Antoninus, XII. 31.

‘ a man who was a stranger, and un-
‘ favourable to the Christian name;
‘ (for he neither knew our mysteries,
‘ nor understood the reasons of our
‘ faith,) should yet recommend and
‘ establish them with such vehemence
‘ and ardour, and by so very forcible
‘ arguments. Who is not sensible,
‘ says ¹ an author of high character,
‘ That those have had a good cause
‘ who gained it before judges who
‘ were indifferent? what shall one
‘ say then of that cause which is gain-
‘ ed even before the averse and pre-
‘ judiced against it; nay, ² when its
‘ very enemies sit judges.

‘ Further, in these following
‘ books, the good Providence and
‘ kindness of God shines forth; as

¹ Aug. epist. 179. ² Dent. XXXII 31.

' he did not suffer his own image to
 ' be quite worn out and lost in man
 ' who had fallen off from him. but
 ' preserved some sparks alive, which
 ' he both excited by various methods,
 ' and improved even to a miracle.
 ' partly, that the safety and good or-
 ' der of human society might be pro-
 ' vided for: ¹ lest men, turning quite
 ' savage, should like wild beasts, rush
 ' universally on each other's destruc-
 ' tion. since ² man, without educa-
 ' tion is the most savage of all the
 ' creatures which the earth nourishes.
 ' and, partly, that they might apply
 ' themselves to ³ know and ⁴ seek

¹ There is nothing more impious, more barbarous, than man once turned savage. Polybius hist. B. 1. and Embass. 122.

² Plato, in the laws, B. VI.

³ Romans I. 19. That which may be known of God, and, verse 21. When they knew God.

⁴ That they should seek the Lord, if haply they

' God, by the assistance of these helps;
 ' being plainly ¹ without excuse if
 ' they either despised or neglected
 ' them. for that saying of St. Bernard,
 ' is undoubtedly true, ² The image
 ' of God in our hearts may be burnt,
 ' but not burnt out. surely, to wear
 ' quite out that ³ image, originally
 ' stamped on the rational soul, to ex-
 ' tinguish intirely ⁴ that torch, kindled
 ' from heaven in the human heart;
 ' has been beyond the power either
 ' of the vices of men or the malice of
 ' devils: nay, according to him, be-
 ' yond the power of hell-flames. it
 ' was the will of the divine goodness

might feel after him and find him. Acts XVII. 27.

¹ Rom. I. 20.

³ Genesis I. 27. and

² Bern. in annum

IX. 6.

Serm. 1.

⁴ Prov. XX. 27. Rom.

II. 15.

‘ that this image should, for the advantage of the human race, and the particular benefit of his people, be preserved and cherished amid the ruins and ashes, which followed the primitive defection.’

F I N I S.